THE DIVINE REVELATION

The seven spirits of God

THE ANGEL OF JEHOVAH

GENEVA. BIBLE- AND TRACT-SOCIETY. LONDON

CONCORDIA SEMINARY LIBRARY
SAINT LOUIS, MISSOURI

THE ANGEL OF JEHOVAH

and

MESSENGER OF THE KINGDOM OF GOD

In French

is the organ of the true Church containing Bible studies and is indispensable to every disciple of Christ.

A monthly paper of 8 pages.

Subscription 4 sh.

PAPER FOR ALL.

Monthly Sermon with questions of sanctification, showing forth that the Kingdom of Christ, is at hand.

Subscription $1^1/_2$ sh.

THE REIGN OF JUSTICE AND TRUTH.

A paper for every one. It defends the true interests of the groaning creation and shows the way to establish the Reign of Justice, of Love, of true Brotherhood upon the whole earth.

F. L. A. FREYTAG.

Free Literature can be supplied on application. All orders and inquiries to be addressed:

Angel of Jehovah, Bible and Tract Society

7 Tour Maîtresse, Geneva (Switzerland).

22
381

BIBLICAL COMMENTS

Light is sown for the righteous
and gladness for the upright in heart
Ps. 97 : 11

VOLUME I

THE DIVINE REVELATION

THE SEVEN SPIRITS OF GOD

First edition
(140 000)

The Sword of Jehovah, the glowing Coals!

The mystery of iniquity revealed by the mystery of godliness

Sanctify them through thy truth
thy word is truth.
As thou hast sent me into the world,
Even so have I also sent them into the world.
And for their sakes I sanctify myself,
that they also might be sanctified through the truth.
Joh. 17 : 17—19.

Published by the Disciples of Christ

Geneva, 1922

The King of Kings
and Lord of Lords

dedicates this work

to his consecrated saints and to the church of Laodicea,

„To all that in every place call upon the name of the Lord and to the groaning creation, travailing and waiting for the manifestation of the sons of God."
Romans 8: 19, 22.

The eyesalve, the gold, the white raiment

Rev. 3: 18

This volume can be supplied in the French and German languages.

Address orders to:

THE ANGEL OF JEHOVAH
BIBLE AND TRACT SOCIETY
GENEVA, 7 RUE DE LA TOUR MAÎTRESSE.

The Philanthropic Society
of the Friends of Man
40, Ashley Road, London, N.19.

PREFACE.

All who read the daily papers and take an interest in what is going on must see that the events of the past years have succeeded one another with a prodigious rapidity and intensity ; railway accidents, shipwrecks, earthquakes, wars and especially the last one have kept the whole world in suspense. Everybody wished to see the end of the war. We awaited a change in economical conditions, once the war ended, nevertheless years succeed years, and things do not seem to improve, they seem to get worse. The economical, industrial and financial situation appears to be compromised. Certain highly placed financial and political persons do not try to hide their fears but speak prognostically of an imminent disaster.

The present volume should be received as a true friend ; it must not be simply looked through, but read attentively and studiously. It is a message of hope, an illuminating light in the present day of darkness, where the storm is rising, where the clouds are gathering and darkning the horizon. The prophet speaks of this time as a day of darkness and gloominess, a day of clouds and of thick darkness (Joel 2 : 2). All those who receive the message from this volume will be abundantly blessed. It throws out a gentle and agreeable light which comes from heaven and which brings consolation, comfort and joy. The attentive reader, even if he has no biblical knowledge, can easily recognize the infinite and varied wisdom of God, who knows the end before the beginning. The Lord formerly sent his message, the divine Word ; this last contains a programme to be executed through the ages and which shows the allmightiness of God and the glorious manifestation of divine grace through Jesus Christ our Lord, associated with his church, the spouse of the Lamb. These last will bless all the nations of the earth, after six thousand years of the permission of evil.

The divine light is comforting and gives true happiness to all.

SEMINEX LIBRARY
SAINT LOUIS, MISSOURI

The present message is especially sent to comfort the people of God, but also those who seek the truth and the riches which will never pass away, because they come from God. Those who draw near to the Lord and who wish in their heart to receive divine consolations, will find in the present volume not only comforting instructions for their faith, but also a true consolation. The harmony of the book is not due to the wisdom of the instrument who has written it, for the true science and the divine wisdom which presided at its elaboration must not be attributed to a man, it would be giving him too much honour. People are more ready to glorify men than God, who is the Giver of every good and every perfect gift. The Lord Jesus has said : " How can you believe, which receive honour one of another, and seek not the honour that cometh from God only "—John 5 : 44.

The explanations and the deep revelations contained in this volume are due to the spirit of grace and of truth which according to our Lord Jesus' promise should guide the disciples into all truth. The Lord has promised to the truly consecrated the comforter, the spirit of grace and of truth saying : " Howbeit when the comforter, the spirit of truth, is come he will guide you into all truth " (John 16 : 13). The unveiling of these wonderful mysteries of divine grace is not due to the one who has written the present volume, but to the spirit of God. It does not come therefore from the wisdom of the writer, but from the great mercy and goodness of our God. The Revelation is given to the Son of God, who transmits it to his disciples according to what is written : " The Revelation of Jesus Christ, which God gave unto him, to show unto his saints . . ." (Rev. 1 : 1). It is to our dear Saviour alone that all honour is due, for the Revelation comes from our Lord Jesus Christ and from no other, his Father gave it to him that he might let it be known to his consecrated saints, to the Church, to the members of the body of Christ by the spirit of grace and of truth which alone can guide into all truth. It is indispensable to accentuate that God wished to make known these things by the means of our dear Lord to his true Church, which realizes the unity of the body of Christ.

This book is the result of ardent and continual prayers by hundreds of truly consecrated who have made a covenant with God by sacrifice; these prayers have been answered by the Father of lights through his Son, our dear Lord, who wishes to show to his saints the wonderful things of divine grace. That is why we find in the explanations which the Lord gives us in the present volume seven times the following words : " He that hath an ear let him hear what the spirit saith unto the

churches " (Rev. 2 : 7, 11, 17, 29 ; 3 : 6, 13, 22). We here find also a formal declaration that these things must be received and given through the spirit of God ; during the Gospel age, the spirit of God descended alone on the Christ, on our Lord Jesus and the members of his body, the consecrated saints, the Church, according to what is written : " The spirit of the Lord God is upon me to preach good tidings unto the meek "—Isa. 61 : 1.

The consolations, the teachings and the glorious truths contained in the present volume have been given to the members of Christ by the glorious Head of the body, Jesus, the Master ; they have been written by an instrument and thus the whole Christ is honoured, according to what is written : " If one member be honoured, all the members rejoice with him" (1 Cor. 12 : 26). The comprehension of divine things which true disciples have, is quite different from the comprehension which exists among the imitations, in the different religious denominations; the members of the last are jealous of one another and do not work in the spirit of the Master, but in the spirit of the flesh. The Lord acts towards the true Church differently to the adversary in the false church conducted by human religious wisdom. The Lord, our God, it is true, employs instruments entirely consecrated to his holy service, but he always employs the poor and the despised to confound that which is rich, powerful and wise ; for " the wisdom of the world is foolishness before God "—1 Cor. 1 : 27.

In its essential and characteristic features the present volume depicts the true Church through the centuries, her fidelity, the different phases of her existence, the seven epochs or periods through which the Church has passed. It also demonstrates the great work accomplished by the Church, the patience and the endurance of the last, moreover it considers the different exhortations and the reproaches of the Lord Jesus to her. The Church has never been known by the world, for the true Church is formed of new creatures, which are not recognized by the world. Only at the end of the evangelical age, the Christ will be manifested according to the divine plan. The first chapter of Revelation shows the feet of Christ like fine brass as if they burned in a furnace while the rest of the body is covered with a long gown. This gown is the veil which has prevented the world from discerning the disciples of Christ; on the contrary the Head, our Lord Jesus glorified by God, was known. The visible feet likened unto burning brass constitute the Church in her last phase going to meet the Lord in the air (1 Thes. 4 : 17). This grand event is symbolized by Elijah, when he went up to Heaven in a chariot ot fire.

The present volume takes into consideration the events which took place during the evangelical age. The Bible has shown beforehand the history of the world and this prophetic programme has been faithfully accomplished.

"THE DIVINE REVELATION," such is the title of this volume. It is a message given to the people of God to comfort them, to strengthen them and to encourage them to persevere unto the end. The prophets have spoken of the grace to be revealed by God, however it was reserved for the Son of God, to our dearly loved Saviour, **Jesus Christ the Lord,** to make it known to his disciples and through them to the whole world, the hidden mystery **(the plan of salvation).** This mystery is now revealed to the sons of God, who live the **mystery of piety.** Certain large plans of salvation have been known and theories concerning salvation have been presented by different religious denominations. However events have shown that a great part of the instructions that these religious sects thought to have found in the divine Word were not realized. The prophetic and chronological calculations have been the object of numerous speculations by different leaders, whose ideas have given rise to different confessions or religious denominations. In spite of the evident errors of those conclusions, these sects would not own to them, and the sectarian spirit was able to be completely manifested. Those who allow themselves to be guided thus, witness by their mentality, by the fruit which they bear, that the spirit of God is not the power which guides them.

The divine promises are sure and they will be accomplished exactly according to the divine plans shown in the divine Word. These promises are numerous and they are all more beautiful, more elevated, more glorious when compared with one another. However all those promises contain obligations and duties which must be fulfilled by those who wish to benefit by them, whether it is the matter of heavenly or earthly promises. Each of these promises will be realized at the proper time. The promises made to the people of Israel are terrestrial. It was only when our Lord Jesus came down upon earth that promises of a higher order were made. According to these promises which are the greatest and most precious promises, we might be partakers of the divine nature (2 Peter 1 : 4).

In order that these promises may be realized in us, Jehovah made them conditionally ; on this question the Lord has made no exception. There has never been any favouritism, even our dear Saviour never had special favour. All the grace given to him by his Father, power, honour and glory he obtained by his great fidelity, that is why the Scriptures say : "He was

heard for his piety, though being a Son, he learned obedience by the things which he suffered " (Heb. 5 : 7—9). The different christian denominations promise heavenly salvation (most of them do not know the terrestrial salvation Matth. 5 : 5). They pretend to trust in the divine Word but they ignore the conditions to be fulfilled in order to obtain salvation. They all have the same thought and claim that to be saved one must belong to one of their religious denominations. The Lord Jesus on the contrary offers true salvation. In his discourses He does not hide that there are conditions to fulfil, to obtain salvation from the High Calling, the Heavenly Calling. He shows that full and entire consecration is necessary. A covenant must be concluded with God. This covenant is valid from the fact that our Lord Jesus came to offer himself as a ransom, and to give his life as a sacrifice for all. Our Lord Jesus says himself that none can be his disciple if he does not deny himself, and renounce his earthly rights and all his rights as a human being to become like his Master a living sacrifice, holy, acceptable unto God (Rom. 12 : 1). Those who accept these conditions become true disciples of Christ. They receive the holy spirit as a proof that they are accepted. This spirit makes them capable of understanding the truth ; this truth makes of the disciple of Christ an adoptive son of the divine Jehovah, it changes the feelings of the heart so that the disciple becomes more and more like unto the glorious image of the great Saviour of humanity, our Lord Jesus. At first this seems impossible. However we know that the poorest can obtain this if he follows faithfully in the steps of his Master, if he is entirely obedient to his vow of sacrifice.

During the evangelical age the Lord chose a class of persons from all the nations of the earth. The members of this class are the disciples of Christ, they are disciplined by means of the holy spirit, the spirit of grace and of truth, the comforter, which has led them into the way of truth. This spirit of God, the spirit of truth is necessary to those who wish to be led according to the truth. This spirit is also a spirit of love, of force, of wisdom, of power and of glory ; this spirit makes the disciples of Christ to understand the character, the plans and the ways of God. In order that this spirit of God may lead us, we must crucify the fleshly lusts the spirit of God would be grieved and would leave a disciple wishing to compromise with the world and the spirit of the flesh. We understand now why the Scriptures say; for many are called but few are chosen (Matth. 22 : 14). Few are those who are part of the body of Christ, they have never been but a little flock. On the contrary the great company who will be before the heavenly throne, and the

human family on earth, form two numerous classes, the first will receive heavenly salvation, the latter earthly salvation.

The encouragement, the consolation and the joy which each reader of this present volume feels, come principally from the evident demonstration of the charitable feelings of the Lord towards those who fear him, who seek their happiness in Him and need comfort by the true consolation which proceeds from the Father of light, the God of all comfort. This volume shows the continual and wonderful fidelity of our good heavenly Father in all his ways. It also shows the wonderful care taken by our Lord Jesus for his spouse, the true Church. It shows moreover the preparation of that Church for her future work, it shows her discipline and the honour bestowed upon her by being allowed to participate in the sufferings of Christ, so as to participate in his glory in the work of restitution of all things which God hath spoken of by the mouth of all his holy prophets—Act. 3 : 19—21.

May God bless all his well-beloved, all those who take part in this sublime and loving work of our Lord Jesus as his disciples. May these last bring from their Master in their turn divine blessings on all the families of the earth.

Your servant in the Lord.

GENEVA, APRIL 1920.

F. L. A. FREYTAG.

CONTENTS.

INTRODUCTION.

The Bible is a book whose signification is hidden.—The Revelation of St. John is a great message whose comprehension is revealed in its time to fortify the true Church and to show to Babylon, christianity, the terrible reprobation which awaits her.—John receives the vision and transmits it to the seven churches of Asia.—The seven churches of Asia symbolize the true Church in the seven successive phases of her formation during the course of the evangelical age.—Symbolic description of the Christ who lives and reveals the mystery of piety.—Vision of the divine majesty and of God who holds in his right hand a book sealed with seven seals.—Who is worthy?—Why the Lion of the tribe of Juda is considered worthy to open the book.—The book contained the plans of God.—Christ becomes the Executor of the plans of Jehova.—The High Calling.—Description of the plan of ages.—Description of the chronological map of the Revelation.—.....15

THE SEVEN CHURCHES OF ASIA.

INTRODUCTION.

Introduction.—The seven churches of Asia symbolize the Church of Christ in the flesh.—The messages addressed to the seven churches concern the truly consecrated and no others.—The different classes of persons manifested in the course of the evangelical age.—Character and attributes of the great company.—Character and attributes of the little Flock.—Difference between the sacrifice of the body of Christ and the death of the great Company.—Why the great company come out of great tribulation.—Some will be in the throne and others before the throne.—Vision of the holy city, the New Jerusalem, coming down from God out of heaven.—Description and symbolical signification of the beloved city which shines with the divine glory.—Building the walls of Jerusalem.—The wall of city had twelve gates and twelve foundations.—The twelve tribes of spiritual Israel.—Symbolical signification of the twelve foundations of the wall ornamented with precious stones.—The Christ in glory will offer salvation to all mankind during the blessed epoch of the reign of Christ on earth.—.....39

CHAPTER THE FIRST.

THE CHURCH OF EPHESUS.

"He that hath an ear, let him hear what the spirit saith unto the churches."—Love of the Lord for his Church.—Why the apostle Paul was the angel of the church of Ephesus.—The church of Ephesus coincides with the Jewish harvest, it began in the year 33 and ended in the year 73.—Signification of the destruction of the national existence of the Jewish people.—The work accomplished during this period was very great.—The great perseverance of the church of Ephesus.— Why this church could distinguish those who called themselves disciples of Christ but who had the spirit of the world.—A full consecration was the principal object of the instruction of the apostles and in particular that of the apostle Paul.—A few cases in which the apostles were obliged to use very severe language in order to blame certain acts of unfaithful disciples.—Subtile temptations which the Church of Ephesus allowed to be brought in.—The actions of the Nicolaitanes.—Error of the doctrine according to which the Church of the living God is formed of two classes: the clergy and the laity.—Iniquitous character of this doctrine which hinders the formation of a clear judgment.—Behaviour and true attributes of the elders and of the deacons.—How the mystery of iniquity had begun to act.—The first love.—Conditions for the assembly of the Lord to work normally.

"Write to the angel of the church of Ephesus [of the epoch of Ephesus]." . . . 67

CHAPTER II.

THE EPOCH OF SMYRNA.

We presume the epoch of Smyrna began in the year 73 and ended in the year 325.—The angel of the church of Smyrna was the apostle John.—The blessed activity of this messenger in the midst of the Church.—Signification of the expression Smyrna.—Violent persecutions to which the church of Smyrna was exposed.—Jesus gives a splendid assurance to this church, he does not reproach her in any way.—She was not large, but faithful in bearing witness.—What made the wealth of this church which appeared to be poor.—The period of Smyrna marks one step more in the development of the mystery of iniquity.—The accomplishment of the first seal.—The symbol of the white horse and of its rider.—The synagogue of Satan.—The tribulation of ten days.—The violent persecutions of true christians and of so-called christians by pagan Rome.—These persecutions stayed for a time the prodigious development of the mystery of iniquity.—Words of comfort and encouragement of the Master to his beloved disciples.....83

"Write also to the angel of the church of Smyrna... [during the epoch of Smyrna]."

CHAPTER III.

THE EPOCH OF PERGAMOS.

Conditions at the beginning of the church of Pergamos.—The truly consecrated alone can discern the true Church.—Why the adversary has continually sought to destroy the seed of the woman?—We think the messenger of the church of Pergamos was Arius.—The work and teaching of Arius.—The council of Nicea.—The epoch of Pergamos appears to have begun in the year 325 and ended in the year 1160.—Meaning of the term Pergamos.—The Church at that time difficult to indicate. Thou dwellest in the seat of Satan.—During this agitated period the mystery of iniquity was consummated.—Symbol of the woman with child.—The accomplishment of the second seal.—Symbol of the red horse and its rider.—Extracts from a few confessions of faith.—Vision of Revelation 12.—Importance of the council of Nicea.—Beginning and prodigious development of papacy.—Arrogant claims of papacy.—War between growing papacy and pagan Rome.—The woman who flees into the desert.—Triumphal songs sung at the victory of papacy.—Accomplishment of the third seal.—Symbol of the black horse and its rider who was carrying scales.—Parallel between the visions of Rev. 12 and Rev. 13.—Significant characteristcs of the monster coming up from the sea.—Brief sketch of the history of a few of the popes.—Praises and reproaches addressed to the church of Pergamos.—Meaning of the doctrine of Balaam and that of the Nicolaitanes.—Special protection of the Lord for his little Church of that time which had to face many temptations and trials.—Promises made to the faithful of Pergamos.—

"Write also to the angel of the church of Pergamos... (during the epoch of Pergamos)." 94

CHAPTER IV.

THE EPOCH OF THYATIRA.

The formation of the Church of Christ is a mystery to the world.—Subtile temptations which the church of Thyatira had to face.—The messenger of this church was we think Peter Waldo.—Life and activity of Waldo.—Meaning of the term Thyatira.—We think the time of the church of Thyatira began in 1160 and ended in 1378.—Great activity and zeal displayed by the disciples at this time.—How the "Vaudois" (Waldenses) proclaimed the good tidings.—The extent of their field of labour.—The reproaches to the church of Thyatira.—The woman "Jezebel" and the depths of Satan.—Parallel between the woman Jezebel who seduced the servants of God and the accomplishment of the fourth seal.—Symbol of the pale horse and its rider.—The pernicious doctrines of the Manicheens and the Albigenses and the Cathares.—

Many allowed themselves to be led away by these false doctrines. — Reproaches and patience of the Lord who allows this unfaithful sect time for repentance.— Terrible persecution of the Albigenses and of those led away by their teaching.— Encouragement and comfort addressed to the faithful of Thyatira.

"Write also to the angel of the church of Thyatira... [during the epoch of Thyatira]." 114

CHAPTER V.

THE EPOCH OF SARDIS.

The church of this period receives nothing but reproaches.—A few notable tokens were however given.—The messenger of the church of Sardis was, we think, John Wycliffe.—Life and activity of Wycliffe.—Meaning of the term Sardis.—We think the time of the church of Sardis began in 1378 and ended in 1518.—The weakness of the church of Sardis was caused by the want of true consecration during that period.—The reproaches addressed to the church of Sardis.—The Lord reproaches this church with being dead, although she seems to be alive.—The Lord tells she to repent and to practise the instructions received.—Displacement of the centre of spiritual activity in the course of the evangelical age.—Regarding the blessings received, the light did not burn during the epoch of Sardis as it ought to have burnt.—A few faithful however in Sardis walked in white robes.—The Lord had to allow some persecutions to revive "what remained which was about to perish."— A slight sketch of the history of the true Church during this period.—Promises made to the victorious.

"Write also to the angel of the church of Sardis... [during the epoch of Sardis]." 128

CHAPTER VI.

THE EPOCH OF PHILADELPHIA.

The epoch of Philadelphia witnessed a complete change in the order of religious things still existing.—The church of this period receives nothing but praise from the Lord.—The messenger of the church of Philadelphia appears to be Martin Luther. —We presume that the epoch of Philadelphia began in 1518.—Meaning of the term Philadelphia.—Activity of Luther, his 95 theses protesting against the sale of indulgences and the dissoluteness of the papacy.—Importance of the epoch of Philadelphia from a prophetical standpoint. — I have placed before thee an open door.—Prophecies concerning the woman who fled into the desert and the two witnesses.—The 1260 days, the 42 months, a time, times and half a time, the three and a half days.—The iniquitous doctrines taught during the 1260 years by antichrist.—The reformation entrances the value of the Bible.—What signifies the 7000 (names of) men killed in the earthquake (Rev. 11 : 13).—The accomplishment of the fifth seal.—The religious and political consequences of Reformation.—The accomplishment of the 6th seal.—The French revolution: its consequences in France and in other countries.—The seven trumpets symbolize messages or religious movements.—The first trumpet or Lutheran movement.—The second trumpet or anglican movement.—The third trumpet or Calvinistic movement.—The fourth trumpet or baptist movement.—The malignant ulcer or discontent provoked by the light and truths proclaimed since reformation.—The three woes.—The fifth trumpet or methodist movement.—The inauspicious doctrines made evident by this last movement.—The doctrines of the immortality of the soul and eternal torment are inventions of Satan in order to falsify the mind of people and to disfigure the divine authority.—What the Scriptures teach about the soul.—The sixth trumpet or formation of the evangelical alliance.—The effect of the reformation on papacy.—How the deadly wound was healed.—Formation of the beast coming up from the earth at the diet of Augsbourg.—Why temptations were greater for the truly consecrated after the formation of protestant organisations.—Great persecutions were still going on at the time of Philadelphia by papacy especially in

France.—The protestant beast.—Imitation of Catholicism by Protestantism.—The mark of the beast.—How the mark of the beast is given.—Number 666.—Promises and exhortations to the faithful of Philadelphia.—

"Write also to the angel of the church of Philadelphia... [during the epoch of Philadelphia]." 138

CHAPTER VII.

THE EPOCH OF LAODICEA.

The epoch of Laodicea is characterized by the parable of the ten virgins.—Knowledge increases everywhere.—The time of the Lord's settling accounts with the nations.—The angel of the church of Laodicea appears to be first Miller followed by C. T. Russel.—The latter brought to light certain truths on the chronological prophecies of the Bible which were received by a great number of people with much joy.—Not many however became fully consecrated disciples of Christ.—The chronology seems to be the weakest point.—Laodicea is the lukewarm church considering herself rich when in reality without being fully consecrated, she remains poor, content with theoretical knowledge: she must repent or be rejected.—Judgment of the great prostitute.—The harvest, the end of the age, continues in the midst of the congregations of Laodicea by sanctification and consecration which binds the tares and sets free the truly consecrated.—The Lord gives a last call to this rejected church.—He knocks at the door of their hearts trying to arouse them.

"Write to the angel of the church of Laodicea... [the epoch of Laodicea]." .176

CONCLUSION.

The drama of the permission of evil, its teachings.—Formation of the Church and of the great company.—The mystery of piety unveils the mystery of iniquity.—The true disciples have always recognized the great prostitute as antichrist.—They have announced the good news.—The seven vials are seven messages of hard truths and of various chastisements for nominal christianity from the time of reformation.—The first vial, truths of the reformation which cause a malignant ulcer which is discontent of mind and revolt against the clergy.—Second vial, continuation of the preceding, the masses end by a rising, join in the French revolution and try to put an end to all religion.—The third vial falls on the numerous small sects formed after the revolution, their doctrines become full of errors.—The fourth vial is the doctrine of eternal torment burning human beings and inflicting terrible suffering on them.—The fifth vial contains the doctrines of adventism and of the students of the Bible which reveal to the world the depths of papal and protestan darkness.—The sixth vial contains modern newspapers and publications, both religious, socialistic and anarchistic which reveal the terrible position and spiritual death of the modern religious world: three impure spirits or doctrines of darkness are proclaimed by the government, by the protestant and catholic churches; these doctrines pervert the mentality of kings and of nations and bring about the great world-wide war, which brings about the great conflict of Armageddon.—The Lord comes as a thief.—He watches over the sorting of the gathering up of the tares which constitute soon after new sects.—The present trouble brings great temptations for all.—The seventh vial "all is over" is the proclamation of the completion of the Church.—An earthquake.—The fall of Babylon.—Proclamation of the restoration of all things.—The formidable and hard truths which cause the fall of Babylon. 201

PREPARATION FOR THE ESTABLISHMENT OF THE KINGDOM OF GOD ON EARTH.

Great truths accomplish a world-wide work since the reformation.—The last link of this chain is the actual message brought by Christ to his Church.—He unveils the iniquities and the inauspicious doctrines of the religions of the world which have led astray the mind and spirit of nations and kings.—This message is a comfort and

a test to the true Church (misunderstood and persecuted) which carries this message to nations and kings.—On the opening of the seventh seal; the angel on the altar is a messenger from God, preaching and being a living sacrifice, he receives the prayers of the saints made in union with the body of Christ.—He hurls the living coals of the altar, the message, into the midst of the human race.—Christ fights humanity with the sword of truth which destroys lyding and unmasks the iniquity of governments, clergy and nations.—The catholic and protestant systems are annihilated with earthly governments.—Satan is chained up and mankind set free.—Terrible vintage of the vine of earth.—The false doctrines of Babylon with their evil fruits go to the winepress of the wrath of God who reveals the abominations of false christianity.—The bunches of grapes of this vine are also sects and confessions of that christianity.—The blood coming out of the press represents the iniquities of christianity.—Judgment and retribution.—Great distress begins.—Discontent of the proletarians and selfishness of the richer classes bring about the destruction of Babylon.—Terrible responsibility of ecclesiastics, who have prostituted themselves with the governments of this world, whom they have flattered and deceived by passing themselves off as divine institutions, having thus caused the great war.—All so-called christian cilivisation gives way in one instant.—Babylon is responsible for the blood of the prophets, of the saints and of all those who have been slaughtered on the earth.—The delights of Babylon have deceived and led astray all nations by false and alluring promises and by hypocritical practices.—Babylon persecutes the true Church which now announces her sentence.....213

THE KINGDOM OF CHRIST GIVEN BACK TO THE FATHER.

The establishing was laborious.—Grand proclamation of the inauguration of this Kingdom in heaven and on earth.—Mankind is happy at being delivered from Satan and of being in the Kingdom of Christ.—Truth acts, happiness returns.—The marriage of the Lamb takes place, happy are they who have a part in the first resurrection.—The "great company" then enter into joy.—The millenary jugdment of mankind begins : all is made known, published on the house tops, hypocrites are humiliated and ashamed.—Conscience speaks.—The new heavens with the glorified elect bless mankind.—The ancient dignitaries become princes on the earth and cause peace and joy to reign on the new earth which becomes a house of prayer. The Church becomes the Mother of mankind and pours out the water of life, the truth.—Everything prospers, the desert blossoms like the rose and all hearts shall rejoice.—Death disappears gradually, justice reigns.—The first day of judgment registers the condemnation of Adam and his race.—The second day, the millenary judgment, humanity comes out of the graves, it is educated regenerated and enfranchised of the condemnation to death.—Opprobrium, shame and the rod of iron bring a blessing to the obedient and a curse to the rebellious.—Marvellous answers to prayer.—The decisive test of humanity is a test of love.—Will men participate forgivingly and lovingly in the re-establishment of their brethren or will they be ungrateful egoists ?—The ungrateful and the wicked will be destroyed with Satan, the beast and the false prophet.—The remembrance of their abominations will rise up as an everlasting witness.—At the end of a thousand years the Kingdom of Christ will be remitted to the Father.—All regenerated mankind reflect the image of the Father.—The divine plans will have been accomplished and the Church have terminated her magnificent mission.—The new earth or humanity re-established and the new heavens or the Church glorify the Father magnificently and everlastingly.....236

The Philanthropic Society
of the Friends of Man
40, Ashley Road, London, N.19.

THE BOOK OF REMEMBRANCE
FOR

THE NEW EARTH

THE MESSAGE TO HUMANITY

Biblical Comments:

Young and old men should know:

—That we are come near the end of the times of the Gentiles;

—That Christ introduces his Kingdom upon the whole earth;

—That His Reign shall be the desire of all nations;

—How and to what purpose men have been predestinated;

—That the establishment of that glorious Reign will be done by the manifestation of the sons of God;

—What is the army of the Lord;

—That the great tribulation is caused by the establishing of the reign of the Lord upon the earth;

—How the members of the Kingdom of God will subdue the whole earth;

—What are the laws of the Kingdom of God, and how the everlasting life can be got.

These marvellous topics can be known by the reading of

THE MESSAGE TO HUMANITY

THE DIVINE REVELATION.

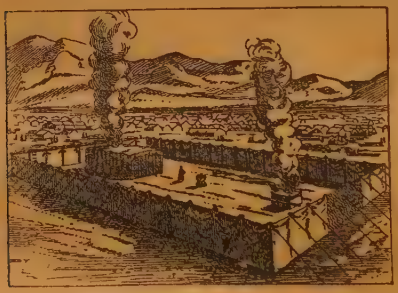
INTRODUCTION.

The Bible is a book whose signification is hidden.—The Revelation of St. John is a great message whose comprehension is revealed in its time to fortify the true Church and to show to Babylon, christianity, the terrible reprobation which awaits her.—John receives the vision and transmits it to the seven churches of Asia.—The seven churches of Asia symbolize the true Church in the seven successive phases of her formation during the course of the evangelical age.—Symbolic description of the Christ who lives and reveals the mystery of piety.—Vision of the divine majesty and of God who holds in his right hand a book sealed with seven seals.—Who is worthy?—Why the Lion of the tribe of Juda is considered worthy to open the book.—The book contained the plans of God.—Christ becomes the Executor of the plans of Jehovah.—The High Calling.—Description of the plan of ages.—Description of the chronological map of the Revelation.—

The Bible is a book the signification of which is deeply hidden. It was written by divine inspiration. Those who wrote it, mostly lived what they wrote. In general they wrote their own story or the story of their family or that of a whole nation. This is, how we come to possess the story of the people of God, of the people of Israel, of the posterity of Abraham, to whom a promise was made (as also to Abraham) that his seed should bless all the nations of the earth (Gen. 22 : 18). There are very different comprehensions of the Scriptures.

Several religious denominations pretend to be guided by the Bible, but they have however between themselves different conceptions and sometimes opposite ones. Profane history stops at a fixed epoch. In general there are only suppositions about the times before those of Nebuchadnezzar, king of Babylon. The Bible alone, which is in fact the history of mankind, goes back to the creation of man and of the world, even further. Sacred historians have therefore themselves lived the stories which they relate. It will be seen that the latter as well as the story of other people mentioned in the divine Word were often the types of what should later take place on a larger scale. It is like a sculptor's model which represents a work to be executed on a larger scale. It is also like a small globe which represents in every detail the whole earth, all which really exists on our planet, mountains, seas, lakes, plains, etc. The prophets of the Old Testament, who are the servants of God have lived or spoken the words which were spoken of by our Lord Jesus Christ, hundreds of years later. Let us remember what David said, when he was persecuted :

" My God, my God, why hast thou forsaken me ? (Ps. 22 : 1 ; Matth. 27 : 46). They parted my garments among them and cast lots upon my vesture " (Ps. 22 : 18 ; John 19 . 24). Many are the types in the Old Testament, the accomplishment of which we see in the New Testament. Job's afflictions and his final re-establishment in prosperity symbolize for instance condemned humanity, which will be re-established later. Abraham with his son Isaac symbolize God and our Lord Jesus, the Son of God, who has been sacrificed as Isaac was. The sacred character of Israel and the religious practice of the day of atonement symbolize the real priesthood, Christ and his Church and their work during the evangelical age. The slaying of the bullock of propitiation is a symbol of the death of our Lord Jesus, to redeem all the injustices which have been committed on the earth. The sacrifice of the goat of Jehovah is a type of the sacrifice of the Church. The scape goat typifies on the contrary the numerous persons who have consecrated themselves to God, but who never have accomplished their vows, those persons are finally obliged to fulfil their promises by the fire of affliction (Lev. 16 : 11—33). The real priesthood formed by the Lord Jesus and his sacrificed Church, accomplishes a grand work the result of which will be the blessing of all the nations of the earth. The many conceptions of different persons and religious denominations who interpret the Bible are produced from interpreting with an earthly or with a diabolical spirit. Only one interpretation is right, that which is made by means of the spirit of God, of which our Lord Jesus speaks to us and which guides into all truth (John 16 : 13). The persons who interpret the Bible with the spirit of God are very rare. Indeed only the consecrated to God, those who desire with our Lord Jesus to renounce the world and their own earthly life, who desire to be victims are the members of the body of Christ, only these are actually able to interpret correctly the Bible. These persons form a little flock whose final number will be a hundred and forty-four thousand. When they have finished their terrestrial course, when the body of Christ (formed by our Lord Jesus and his disciples, the members of his body) shall have given their testimony, which will sacrifice them, the



The tabernacle in the wilderness.

mystery of God will be finished. Our Lord Jesus and his Church in glory, will then bind the adversary for a thousand years (Rev. 20 : 2). During this blessed period men will be delivered from the power of error and of the grave. Those who are living on earth during this period of instruction, when the establishment of the kingdom takes place will be prepared and humbled by a great tribulation and all men will thus be delivered from the spirit of error and of lying by the spirit of God of which the first manifestations are appearing already. The Revelation of St. John is the great message which comes in its time to show to the true Church, the truly consecrated, the reward which is reserved for them. This message shows also to the different churches and religious denominations, the reprobation and condemnation which will fall upon them. It shows also to the inhabitants of the earth the complete destruction of the kingdoms of this world, which are replaced by the kingdom of Christ, in which all the nations of the earth will be blessed—Act. 3 : 19—21 ; Dan. 2 : 44.

The great and terrible tragedy which has taken place on the earth, the mystery of the permission of evil comprises a period of six thousand years during which waves of blood and of iniquity have been shed from all parts by depraved men ; this mystery produces a sad impression on thinking people. The actors in these terrible scenes of tears and lamentations, pain and death, to mankind are aided by the devil, the great adversary and his angels, the demons who oppose God and seek to retain man in slavery. On the other side, God's will is to deliver man from this terrible adversary and from his passions through Jesus Christ our dear Saviour. This scene is now drawing to a close.

The Revelation is as its name indicates the revelation of God to the seven churches of Asia which represent the Church of Christ in the evangelical age with the exhortations and reproaches which she has received. Its correct interpretation makes known the programme of the Church and that of the rest of the Bible. It is so to say the vital spark of divine grace revealed, the key to the understanding of the plans of God. The words used and the types employed are in general enigmas to the world, a great mystery which could only be understood when the mystery of God is finished (Rev. 10 : 7). The mystery will end gradually. In the first place our Lord Jesus receives from God the key of the mystery and understands the latter. The revelation has first been given by God to our Saviour. When the Lord Jesus received the revelation from his Father he accomplished the divine plan and from this fact personified in himself the whole revelation (Col. 2 : 9). That is why he became the way, the truth and the life—John 14 : 6.

This revelation is and remains a profound mystery. In fact as we have said above, it is only by the spirit of God that the divine revelation can be known and appreciated. The divine Word declares that " The glory of God is to conceal a thing but the honour of kings is to search out a matter " (Prov. 25 : 2). The revelation is given by our Lord Jesus. When one becomes a disciple of Christ, it appears more and more clearly. Then we understand by the intelligence given to us by the Son of God, the wonderful beauty of the plans of God. If the comprehension manifests itself already in the heart of man by simply reading the divine Word, it begins to be wonderful as soon as the character of God reveals itself to the human creatures who have approached God now and become disciples of Christ. The revelation teaches us that God has given his revelation to Jesus. It was at the baptism and the consecration to God that our Lord Jesus became Christ, Jesus, the anointed one. Our Lord Jesus Christ was therefore during his earthly ministry and is still during his ministry on the other side the veil in glory, a manifestation of the hidden mystery from ages and from generations but now is made manifest to his saints (Col. 1 : 26). This is expressed by the words : " to show unto his saints " (Rev. 1 : 1). The saints or disciples of Christ are members of the body of Christ, of the body of which Jesus is the Head who has been anointed with the Spirit of God. That is why the body of Christ which has been in formation during the evangelical age has received a part of this spirit. Jehovah in fact has taken from what belonged to the Son and has given of it to every disciple, to every member of his body. He had clearly indicated it to his disciples by these words : " He shall glorify me, for he shall receive of mine, and shall show it unto you "—John 16 : 14.

The Revelation has therefore been understood by the saints of God as it became an accomplished fact. All true disciples of Christ ought to understand it, for the body of Christ will soon be finished. Those of its members who are still in the flesh will soon have made their calling and their election sure according to the foreknowledge of God the Father, through sanctification of the Spirit—1 Peter 1 : 2.

Our Lord Jesus is the great Messenger of Jehovah. He is also called the Messenger of the covenant (Mal. 3 : 1), John receives the vision and he is entrusted to transmit it to the seven churches of Asia, the periods of which typify in their completeness the evangelical age. He transmits the vision with the greetings from God and the Lord Jesus, who has given his life and who is the faithful accomplisher of the divine plans (Rev. 1 : 4). The vision and the salutations are given

from the seven Spirits which means from a powerful demonstration of the spirit.

Our Lord Jesus is the first begotten, the Prince of Life, the High Priest and the King. His disciples are also priests and kings, they are as well as Jesus a manifestation of the glory of God. They are the first born, the first fruits who keep the words which are written in the book. They are faithful to their vow of consecration, for which reason divine grace keeps them and preserves them as members of the body of Jesus Christ. It is written : " Happy is he that readeth and they that hear," because those who read and hear understand. They understand for they keep the things which are written in the book. The secret of the Lord is with them that fear him and his covenant is made clear to them by the careful observation of their vow of consecration—Ps. 25 : 14.

All the disciples of Christ are in the school of Christ into which one enters by a full and entire consecration to God. They become members of the body of Christ, when they accept the baptism into his death (Rom. 6 : 3). They accept also the discipline of the body of Christ, which can be supported and lived only by forsaking everything else (Luke. 14 : 33). The Lord wishes to sanctify his disciples and wash them from their sins in his own blood (Rev. 1 : 5). He wishes to do this so long as they are faithful to their vow of consecration that they may be a kingdom of priests. Inasmuch as they are faithful to their vow of consecration, after having been engendered by the Word of God and the spirit of God, they are able to hear the word of the prophecy. The comprehension is only given by the spirit of God who searcheth all things, yea, the deep things of God (1 Cor. 2 : 10). The Lord Jesus is the Master, he teaches his disciples who are in his school. The Master reads and the disciples hear. They understand what is read for their ears are not hardened, their heart is sensitive. The Lord Jesus says : " But happy are your eyes, for they see, and your ears, for they hear " (Matth. 13 : 16). He who reads is therefore our Lord Jesus, he has in his right hand seven stars which are the seven messengers sent by the Lord to the seven churches. Those messengers are also called the angels of the seven churches. Although our Lord Jesus is He who reads, he gives however by his spirit to the seven messengers or angels the power to write, then to read ; we see it because these stars or messengers are in his right hand (Rev. 1 : 16) ; but this power is given them only as long as they remain faithful. Each one of these messengers called angels and typified by the stars, have brought a special message at the fixed time. The seven candlesticks typify the Church in its seven successive

phases during the evangelical age. During the seven periods of the Church which include the long period from the year 33 to our day, the mystery of God has gradually become accomplished. It is only during the time, when the seventh trumpet sounds that the mystery of God will be finished (Rev. 10 : 7). John having turned round sees the seven golden candlesticks, which typify the Church and its story divided into seven special periods. Each of these periods is also typified by one of the seven churches of Asia, which are mentioned in the following order : the church of Ephesus, the church of Smyrna, those of Pergamos, Thyatira, Sardis, Philadelphia, and finally that of Laodicea. Each of these churches has her angel or messenger and each messenger is one of the stars which are in the right hand of the Lord. During the seven periods of the Church each period has a messenger. This does not mean that the messenger has lived during the whole period, but the message has been continued by others ; for instance Miller brought the message of the coming of the Lord (Matth. 25 : 1—11) in 1845, and C. T. Russell in 1874.

The celestial call made itself heard during the evangelical age. For many were called, however few are those who have made their calling and election sure, so as to become chosen (Matth. 22 : 14 ; 2 Peter 1 : 10). Our Lord Jesus has ever been with his Church, he has guided her himself, according to his promise : " I am with you alway, even unto the end of the age " (Matth. 28 : 20), " and in the midst of the seven candlesticks one like unto the Son of man " (Rev. 1 : 13). This vision is a magnificent type representing the glorified Christ, it also represents the gradual transformation of the whole Christ by the spirit of glory and truth. His head and his hair " were white like wool "; that signifies that the head of the Christ, our Lord Jesus, has already obtained divine nature and possesses the divine wisdom. His eyes are as a flame of fire which denotes his all powerfulness. The Master in fact sees all, and directs all things, but his power is especially a source of consolation for his Church, which he calls his wellbeloved and his friend. He considers her fair, for there is no spot in her (Song 4 : 7 ; Ephes. 5 : 27). He watches over her with particular care, so that the trials which are sent her, may all work together for her good. What wonderful comfort ! (Rom 8 : 28). For is it not true that the eyes of the Lord are over the righteous and his ears are open unto their prayers ?—1 Peter 3 : 12.

He who resembles in the vision unto the Son of man clothed with a garment down to the foot, signifies that the mystery of Christ is veiled till its accomplishment. This mystery has been proclaimed by the apostle Paul, the latter declared that he

announced by the Word of God the mystery which has been hidden from ages and from generations, but now is made manifest to his saints—Col. 1 : 26.

If the head of the Christ is glorious, the Church on the contrary has been covered with a veil, only the head was known and glorified at the moment of the vision, while the rest of the body of Christ was still clothed with a robe of mystery. Only those who were part of the body of Christ were covered during the evangelical age with the robe of righteousness (1 Cor. 1 : 30). The feet in the vision were like unto fine brass, this image shows that the last members of Christ in the flesh reveal the mystery of God which at that moment achieves its purpose in a time of trouble. That is why, according to the Scriptures, the last members of the body of Christ shall be caught up in the clouds, to meet the Lord in the air (1 Thess. 4 17). At the moment when this takes place the vision will be made manifest. This going up is also symbolized by Elijah going up to Heaven in a chariot of fire. In that moment only the mystery of God will really be unveiled, for it will be entirely completed. Such is the glorious career that the Christ has accomplished, beginning by the head of the body, our Lord Jesus, and finishing by the manifestation of the feet, of the feet of him that bringeth good tidings, of Him who proclaimeth the glorious message " Thy God reigneth " (Isaiah 52 : 7). All sorrows shall have been vanquished by Christ, who holds the keys of death and of sepulchre—Rev. 1 : 18.

The Lord Jesus is the first and the last, the first born of every creature and the only begotten of the Father (1 John 4 : 9). All other creatures have been formed by him and nothing has been made without him. He was the Logos or the Word of God, his message has been sharper than any twoedged sword (Heb. 4 : 12 ; Ephes. 6 : 17). If Jesus declares that he is the first and the last, that means that he is the head of the body, and that all his disciples are identified in him (Ephes. 1 : 22, 23). He says to Saul of Tarsus when he persecuted the disciples, the members of his body " Why persecutest thou me ?". When the entire Christ shall be glorified nothing more will prevent the work of the Resurrection from becoming complete.

The Lord Jesus holds in his hands the keys of death and of the sepulchre (Rev. 1 : 18). This is the message announced by all the true disciples of Christ who with their Master form one body and have received the spirit of the Lord, of Jehovah, to proclaim liberty to the captives and to preach the resurrection of the dead (Isaiah 61 : 1—3 ; Act. 4 : 2). The vision of the Son of man in the midst of the seven golden candlesticks symbolizes the first resurrection, that of the entire Christ.

Our Lord Jesus, the Head of the body, remained three days in the tomb before rising again, while the long waiting for Christ is clothed in mystery to the feet. Only the members forming the feet are changed in a moment, in the twinkling of an eye (1 Cor. 15 : 52). When the Christ shall have been manifested in his glory, our Lord Jesus will utilize in favor of the human race the keys of the tomb and of death. That is why he himself announced beforehand the following: "For the hour is coming in the which all that are in the graves shall hear his voice" (John 5 : 28). Therefore it is also said : " Happy are those that hear the words of this prophecy. "

The Lord, Jehovah, the Father of mercy and the God of all consolation makes known by the revelation of Jesus Christ in the first chapter of Revelation the glorious grace which he gives to all his sons and also to the groaning creation. Christ cometh with clouds (Rev. 1 : 7) in his glory and his power and every eye shall see him. Even those who have pierced him, will see him and all the tribes of the earth shall weep because they have not recognized the Lord of glory. Those who crucified Jesus, the Prince of Life, who nevertheless came to bear the punishment for all the human race and those continuing to persecute him, in causing the members of his body to suffer, will weep and be ashamed when God shall pardon mankind—Ezek. 16 : 53.

Jehovah will comfort them and he will wipe away all tears, Christ comes to bless and to take away all condemnation. He will manifest himself in glory and in power. That is why according to the Scriptures He is that " which is, and which was, and which is to come, the Almighty " (Rev. 1 : 8). He will re-establish the Kingdom of God on earth, bring back man to perfection and will reign until all his enemies be put under his feet. The last enemy that shall be vanquished is death—1 Cor. 15 : 24—26 ; Rev. 20 : 14.

THE EXECUTOR OF THE PLAN OF SALVATION.

The vision that the apostle John had was glorious, he saw, Jehovah, he saw as in a picture the plans of God realized, but he could not understand the complete signification of the types, for it was left to our Lord Jesus himself to understand the mystery of God and then only to divulge it to his saints who effectively know the Father by the Revelation of our Lord Jesus. Has not the Lord Jesus said : " He that hath seen me, hath seen the Father ?"—John 14 : 9.

The Revelation comes therefore from Jesus Christ ; God gave it unto him, to show unto his saints things which must

shortly come to pass (Rev. 1 : 1). John had this vision because he was a disciple of Christ. By the power of the spirit, our dearly loved Saviour showed to John, the Father holding in his right hand a book in the form of a roll, John was still in the flesh and could not see God while in the flesh, for no man can see God and live (Ex. 33 : 20) ; therefore it was in a vision that all these things took place before the eyes of John. He saw the Eternal, the God of Spirit's Jehovah, the SOVEREIGN of the whole world, the allwise God holding in his hand a book containing the plans of God, it thus symbolized divine Revelation as contained in the Bible as well as the mystery of iniquity, the permission of evil. Evil was tolerated by God during long centuries, the mystery of iniquity is depicted under a special form during the evangelical age by antichrist, and by a woman (Rev. 17 : 3). That is what is meant by the false church with all its branches and the abomination of desolation of which our Lord Jesus speaks, quoting the prophet Daniel as witness—Dan. 11 : 31 ; Matth. 24 : 15.

The book also proclaimed the victory of good over evil, this victory was depicted as the seed of the woman bruising the serpent's head (Gen. 3 : 15). The apostle Paul speaking of the mystery of piety also shows us this victory (1 Tim. 3 : 15). All these things have been taught by God to his servants by means of the sacrifices offered from Abel to Moses and which Moses by order of God introduced into Israel's religious practices in the tabernacle. These types and ceremonies no more than other instructions given, could be completely understood because the book was sealed with seven seals. The book was written inside and outside but nobody could understand the plans of God which it contained. It was sealed and it was a profound mystery which could only be revealed to the one found worthy of opening the book and of breaking the seals. No one in heaven or earth was able to open the book neither to look there on, says the Word (Rev. 5 : 3) for God sealeth his instructions (Job. 33 : 16). It was foreseen in the plans of God that no one in heaven would be judged worthy to break the seals of the book ; in fact, no angel, no high dignity, no power in the heavens could present himself for that, although they take great interest in all the Lord God does, they shouted for joy when God created the earth—Job. 38 : 7.

The Revelation is given to the angels by means of the Church (Ephes. 3 : 9 ; 1 Peter 1 : 10). No man has been able to open the book nor to look at it, for he was and still is under condemnation for sin, it is written : " All revelation is to you as the words of a book that is sealed "—Is. 29 : 11.

During long centuries the plans of God were not known and

the hope of salvation was scarcely proclaimed. We are told in the text that John wept much when nobody was found worthy to open the book. That represents mankind having for its share tears, mournings, condemnation and death. Such is their sad condition and it will remain thus until the Tabernacle of God be revealed and the mystery of God be accomplished, this Tabernacle then known to humanity will reveal the plans of God. The consequence of this revelation is expressed in these words : " He shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow nor crying . . . for the former things are passed away " (Rev. 21 : 4). The book was written inside and outside by which it is understood that certain prophecies after their accomplishment, may be perfectly understood by the world in general ; as for the inside of the book it could only be understood through the spirit of God, and in any case only by the disciples of Christ, the latter reveal the mystery of piety in proportion as they live up to it and the plans of God unfold themselves. The Word of God and especially the law and commandments given by God to Moses, show His plans. The Lord communicated to Moses by the mediation of the powerful angel (on Sinai, Acts. 7 : 38) his plans for the redemption by means of types and emblems. That however was only the shadow of good things to come (Heb. 10 : 1), but the multitude of the testimonies cries aloud and invites any approach who is worthy to break the seals, who would accept to accomplish truly the plans of God, which the divine Word contained : it was asked who is worthy to be the true and eternal Isaac, the pascal Lamb, the Bull of propitiation which would seal that propitiation once eternally—Rev. 5 : 2.

Nobody was found either in heaven or on earth, worthy to open the book. Was it possible that the great Logos, the Son, the only begotten of the Father was not worthy to open the book and that in heaven there was no one worthy of opening the book and of breaking the seals thereof ? Was the only begotten, the Being so greatly honoured by the Father not worthy to open the book, He the Son of God in all his glory, He whom Jehovah used to create numerous fixed stars called suns (whose number is estimated at 125 millions) as well as the planets and their satellites in a still larger number, he who created all in its marvellous splendour, the earth, the beasts of the fields, the birds with their many coloured plumage, the plants and the flowers making glad the heart of man, and causing him to utter cries of admiration, he who was the author of all wisdom, science and beauty, he who created men and angels, thrones, dominions and powers in the heavens ? (Col. 1 : 16). If no one had come forward tears and death would have

continued to ravage the earth. One of the elders announces that tears will cease, because the lion of the tribe of Judah, the root (the son of David) has conquered. The great Logos (the Word) comes forward, but he would have first to humiliate himself, he would have to renounce self in the true acception of the term. He would have to give up his glorious existence near the Father and become a human being, then he would have to offer himself as a ransom for mankind, and thus become the sacrificed Lamb of God, He his the one that was found worthy. Yes, the only begotten of the Father, the Son of man, the seed and the root of David. The Lord Jesus, Emanuel, the Lion of the tribe of Judah, was found worthy. After his great humiliation, after having abandoned the glory near the Father, after having come forward on the banks of Jordan, at his baptism, when he came out of the water, when the heavens opened he became a new creature, then he was recognized as worthy, then he offered his human nature entirely to God, with all his rights of existence, he offered himself as a living sacrifice holy and acceptable to Jehovah for the ransom of mankind. Therefore the Father bore him witness : " This is my beloved Son in whom I am well pleased "—Matth. 3 : 17.

It is noticeable that the Eternal Father greatly appreciated the fine trait in his Son's character which really resembles his own. He appreciated his desire of renounciation, to give his life for love of mankind. Our Lord Jesus understood what God asked of him by the spirit of God which descended on him at his baptism, as announced by the prophet Isaiah in these terms : " The spirit of the Lord God is upon me " (Isa. 61 : 1) ; then the seals of the book were opened, Jesus was thus able to repulse all the proposals made by the adversary when he should appear. It was then necessary for our dear Saviour to open the book, in order to know all that should be done, and to understand that the sacrifice must be complete, he achieved it, when he pronounced the words : " It is finished "; for this reason, after his resurrection he was able to say : "All power is given unto me in heaven and earth " (Matth. 28 : 18). John the Baptist, who had baptized him, had been warned that "he upon whom he should see the spirit descending and remaining was he who would baptize with the holy spirit," that is why John said of Jesus : " I have seen and I have borne witness that He is the Son of God." John the Baptist again bears the following witness : Behold the Lamb of God which taketh away the sin of the world—John 1 : 29.

John saw in the midst of the tnrone four living beings. The first personifies justice, which claims punishment for the guilty. It is to satisfy this holy justice that tears, sorrow and

death fell upon mankind. This condemnation extended itself to the whole race after the fall of man in Eden. The second living being symbolizes omnipotence, it was to show by the plans of God, that Jehovah was able in his great love personified in the third living being, to remedy all the evils mentioned, to provide for redemption. As for the fourth living being, he represents wisdom, which conceived the plans of salvation. This redemption was completed through the Lamb, who, in the vision "was there like a sacrifice." This lamb represented Jesus, our Saviour, he was in the midst of the elders or 24 prophecies of the Old Testament speaking of the redemption and salvation which would be granted to mankind in the kingdom of the Messiah. The accomplishment of this vision begins by the sacrifice of the Lamb of God. This sacrificed Lamb had seven horns, meaning invincible power to execute the plans of God, to annihilate him who has the power of death and deliver from his hands the whole human race (Heb. 2 : 14). The eyes of this Lamb, which are the seven spirits of God sent all over the earth, represent the marvellous faith of Jesus, who understands and accepts all by the spirit of grace and truth, wisdom and love—Col. 2 : 3 ; Zach. 3 : 9.

When the work of our Lord Jesus shall be accomplished and the members of his body (his church, his spouse) glorified with him, the marvellous plans of God will be known to all the inhabitants of the earth ; then, all mankind will know God, from the least to the greatest, says Jehovah, when he will forgive their iniquity and remember their sin no more (Jer. 31 : 34). The explanation of these symbols is in a sense given to us, but the depth of this revelation can only be known by him who becomes a member of the body of Christ and by the spirit of God ; later, mankind will know the revelation if they fulfil the conditions laid down to every creature in heaven and on earth meaning obedience and submission to the law of love and justice which always forms the basis of the throne of God.—Ps. 89 : 15.

The Word says in the 7th verse (Rev. 5) that he took the book out of the right hand of Jehovah, of him that sat upon the throne. This book shows the realisation of the plans of God ; we first see Abraham, to whom the promise was given, then the dignitaries of the Old Testament and the law symbolizing things to come. This was all to be magnificently revealed, for, when Jesus took the book, when he consecrated himself to God, like a human being, the four living beings and the 24 elders prostrated themselves before the Lamb, they prostrated themselves before Jesus from the moment of his consecration to God by baptism in death, at that moment the spirit of God which came upon him, begot him spiritually as

a new creature. He then became on that account, the true interpreter of God to reveal his plans. He broke open the seals of the book, from that moment the elders or the 24 prophecies announcing the plans of salvation intoned a song to the praise and glory of the Lamb, they sang a new song. The narrow way which leadeth unto life had not yet been opened ; from its opening by our Lord Jesus, the new song was sung for the prophecies concerning the Messiah, the Christ, the Messenger of Jehovah were beginning to be realized. It is understood that this song is intoned, not because our Lord Jesus the Lamb of God, is the Son, the only begotten, but because he lowered and humiliated himself to die on the cross. That is why God highly exhalted him (Phil. 2 : 9). All the testimonies of the 24 prophecies say that the Lord Jesus was worthy to open the book ; he was worthy not because he was the Logos so highly honoured by God, that all was made by him, and without whom nothing was made (John 1 : 3). Our dear Saviour was judged worthy to open the book because He presented himself for baptism and was sacrificed as the Lamb of God, and that he redeemed men of all tribes, of all races and all nations by his blood on the cross, in giving his life (Heb. 9 : 13—15) to make of them a Kingdom and sacrificers to God. It is the heavenly call opened by the Lord Jesus, to his disciples as a wonderful offer of salvation, by following in his steps, in full and entire consecration.

The heavenly call of our Lord Jesus to his disciples is a glorious call, all those who respond to it are sacrificers, they have to sacrifice as our Lord Jesus and Master has sacrificed. The apostle Peter says : " Come near to him as living stones, rejected of men, but chosen and precious in the sight of God, build ye up a spiritual house, a sacred priesthood, to offer up acceptable sacrifices to God, through our Lord Jesus Christ. What are the sacrifices to be offered ? The sacrifices to be offered are the 144000 elect or members of the body of Christ, which is the royal priesthood. Who offers them up ? Our Lord Jesus in his quality of High Priest, sacrifices the members of his body, they are sacrificed in bearing witness and in enduring the sufferings of Christ (Rom. 8 : 17). Thus they will reign with our Lord Jesus, being glorified with him they will reign on earth. It is written: "The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him "—Dan. 7 : 27.

The glorious career of sacrifice proposed to the disciples of Christ (" I beseech you therefore, brethren, by the mercies of

God, that ye present your bodies a living sacrifice, holy, acceptable unto God" Rom. 12 : 1) gives marvellous instruction not only to human beings, but also to the dominions and powers in the heavens. Neither the angels of God nor any other personality, has been judged worthy to take the book and open the seals thereof, only the Lord Jesus could do this, he himself grants honour to the saints of the Most High, to the members of his body, to read in the book ; their faithful life in the narrow way, which leads to life, is accomplished in bearing the cross and in witnessing to the truth by renouncing the world, every earthly ideal and right, desiring like their Master to be living sacrifices (Rom. 12 : 1), to have the inestimable privilege of receiving the spirit of glory, the precious ointment poured all over Christ (Ps. 133). The result of such an ointment is glorious, the Christ, the assembly of the living God receives this ointment (namely the spirit of wisdom and glory) in covenantship with God by sacrifice and this alliance gives them instruction (Ps. 25 : 14). God will thus show forth the glorious riches of his wisdom, according to the apostle, He will announce " the unsearchable riches of Christ, to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God who created all things to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God " (Ephes. 3 : 9—11). God there has been granted to the members of the body of Christ, immense and unexpected glory, that of being associated with their Master and like him to reveal the contents of the book, to unveil its secrets, or otherwise to unseal it under his supervision.

We give below an explanation of the plans of God in their general outlines, but of course complete comprehension of them can only be given by the spirit of God. No one can estimate the value of these plans, except he be really a sacrificer with Christ. Besides, no one is a sacrificer with Christ except he be ready to offer himself as a living sacrifice, holy and acceptable to God. This baptism will continue until the literal death of the flesh, when the disciple will enter into glory with the Lord. We think great blessings will be the share of those who love the Lord's ways, who explore or dive into them sincerely. They will end by loving what the Lord loves, namely a faithful and consecrated heart and they will end by consecrating themselves.

THE SECRET OF JEHOVAH REVEALED, THE VISION OF HIS PLANS.

We find our Lord Jesus at the age of 12 years in the temple, asking questions concerning the law. His great joy

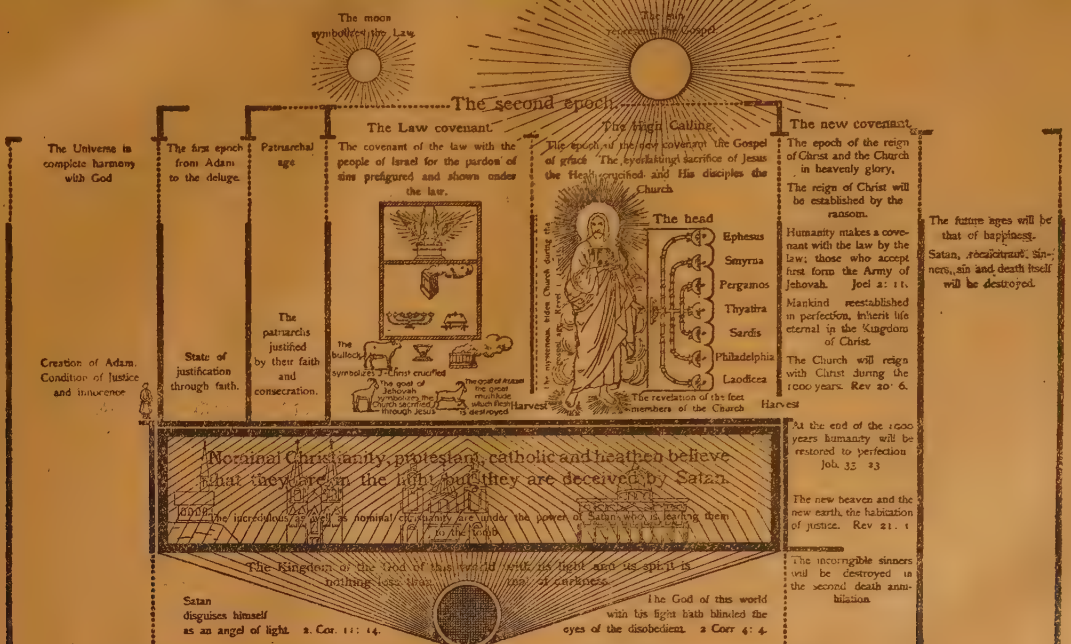
and his desire was to know the will of God, but it was only after his baptism, when the Holy spirit drove him into the desert to be tempted there (Matth. 4 : 1) that our Lord consecrated himself entirely to the meditation of the divine Word. This meditation which lasted 40 days allowed our Lord Jesus to unmask the mystery of evil and to resist Satan. The latter proposed an easier path to him, but the Lord discerned that that path was the mystery of iniquity established in a holy place, and he refused it (Matth. 24 : 15). Satan, it is true, did not consider himself beaten, for later he managed to seduce Judas. Afterwards he even seduced certain members of the Church, by means of whom he directed the mystery of iniquity, the man of sin, the papacy, the prostitute, the catholic church, the mother and her daughters (the protestant churches). It was indispensable that the Lord Jesus should understand the plans of God clearly, in order to resist Satan and recognise the mystery of iniquity. Therefore he could already at that time break the seals of the book which the Eternal held in his hand. The first six seals which were all opened are, in fact, the revelation of the mystery of iniquity (see Rev. 6 : 1, 3, 5, 7, 9, 12). This revelation could only be made known to him, who accepted to ransom the world and to live the mystery of piety, the revelation of which is shown by the opening of the 7th seal. We see then by the above, that, at the beginning of his consecration our Lord Jesus had to know the plans of God and that, which is the most important point, the ransom. Our Lord Jesus understood then, what the prophet Habakkuk had prophesied, when he said : " The Lord spoke to me and said [speaking of the vision] : . . . make it plain upon tables, that he may run that readeth it " (Hab. 2 : 2). This vision is graphically described by a next engraving, which helps us to understand the plans of God.

Since the fall of man through disobedience the whole humanity has been living in sin under the condemnation of death. Satan has lightened with his light, which is but darkness as represented to us in the inferior part of the engraving here given, by the right angle surrounded with a black line representing the Kingdom of Satan, lightened by his wisdom, his science and the various heathen religions and later mahommetan, catholic and protestant ; this kingdom has existed nearly six thousand years. The Kingdom of Christ, justice and love, will cause it to disappear for ever represented to us by the finishing of the right angle drawing representing sin, misery and death.

All those who do not walk according to faith and obedience to the ways of the Lord are guided by the spirit of Satan.

THE ESTABLISHMENT OF THE KINGDOM OF GOD UPON EARTH BY JUSTICE AND LOVE

THROUGH THE HOLY SPIRIT. THE KINGDOM OF CHRIST.


The moon symbolizes the Law
The sun represents the Gospel
The second epoch
The Universe in complete harmony with God
The first epoch from Adam to the deluge.
Patriarchal age
The Law covenant
The covenant of the law with the people of Israel for the pardon of sins prefigured and shown under the law.
The High Calling
This epoch of the new covenant the Gospel of grace The everlasting sacrifice of Jesus the Head crucified and His disciples the Church
The new covenant
The epoch of the reign of Christ and the Church in heavenly glory,
The reign of Christ will be established by the ransom.
Humanity makes a covenant with the law by the law; those who accept first form the Army of Jehovah. Joel 2: 11.
Mankind reestablished in perfection, inherit life eternal in the Kingdom of Christ.
The Church will reign with Christ during the 1000 years. Rev 20: 6.
The future ages will be that of happiness.
Satan, recalcitrant sinners, sin and death itself will be destroyed.
Creation of Adam. Condition of justice and innocence
State of justification through faith.
The patriarchs justified by their faith and consecration.
The bullock symbolizes Christ crucified
The goat of Jehovah symbolizes the Church anointed through Jesus
The goat of Azazel the great multitude which first is destroyed
The head
Ephesus
Smyrna
Pergamos
Thyatira
Sardis
Philadelphia
Laodicea
The revelation of the feet members of the Church
Harvest
Harvest
At the end of the 1000 years humanity will be restored to perfection Job. 33 23
The new heaven and the new earth, the habitation of justice. Rev 21. 1
The incorrigible sinners will be destroyed in the second death annihilation
Nominal Christianity, protestant, catholic and heathen believe that they are in the light but they are deceived by Satan.
The incredulous as well as nominal christianity are under the power of Satan who is leading them
down
to the tomb
The Kingdom of the God of this world with its light and its spirit is nothing less than the reign of darkness.
Satan disguises himself as an angel of light. 2. Cor. 11: 14.
The God of this world with his light hath blinded the eyes of the disobedient. 2 Corr 4: 4.

LUCIFER REIGNING OVER HUMANITY AND THE FALLEN ANGELS

The vision of Habakkuk interpreted by our Lord Jesus-Christ. Hab. 2: 2.

Therefore these men and the giants (see message to humanity) during the Adamic dispensation finishing with the deluge, Esau during the epoch of the patriarchs, almost all of the Jewish under the Law covenant, the catholics, protestants and mahometans during the period of the new covenant of the Gospel of grace, have not followed the way of salvation shown in the engraving at the top. They are all under the power of the adversary who has led them to perdition because they have been guided by his spirit through not accepting the spirit of God, which is disinterested love. The kingdom of Satan upon earth is composed of some of the most distinguished persons amongst rich and poor and especially by some of the most religious as we have already indicated. We have seen this accomplished in the pharisees, who notwithstanding their great outward profession of religion did however crucify the Lord. It was certainly under the guidance of a diabolical spirit that such a frightful act of crime could take place. They made then a part of the kingdom of Satan (John 8 : 44). And we find the same things occuring now amongst catholics, and protestants, who persecute the true children of God ; the more fanatic they are in their religion, the more they persecute, they have shown us in the world's war what spirit animated them. All those who are led by a spirit of self love to defend their own interest are conducted by the adversary whether they be religious or not, the spirit which animates them is selfishness.

Adam was created perfect ; he and his race after the transgression, are fallen under the power of Satan having by their spirit become enemies of God. They are fallen into deprivation and are under the power of death ; being separated from God and from his spirit they are dead represented to us by the right angle surrounded with a black line.

Those who were sincere as Abel, Noah and his family, and others sought God, they all have been justified by faith and consequently have escaped the terrible doom of the Kingdom of Satan.

The period of the patriarchs commenced with Noah, and ended with Jacob ; these were justified because they consecrated to God and lived obedient to him by faith in the Divine promises. Our Saviour afterwards saw in the vision the period of the Law covenant with the children of Israel, who entered into harmony with God through the propitiatory sacrifices made in the tabernacle by obedience to the law ; they were justified by faith. So long as the children of Israel were faithful to their religious practices they escaped being snared by the satanic spirit (represented by the right angle and including humanity led by Satan). Our Lord Jesus saw that the day of

atonement represented the period inaugurated by the ministry which he undertook. He understood that his ministry would introduce the period of the new covenant under the Gospel of grace and that the Church would be the life lived by his disciples, the members of the Church, of the body of Christ of which He is the Head. This image is represented later and described in Rev. 1 : 12—15 under the form of a human body the Head representing our Saviour in glory, the body covered with a long robe representing the Church, the mystery of piety, during the Gospel age. The body being covered is why it is a mystery. During this time the true Church has been hidden from the world since symbolically it was recovered with a long robe. Whilst the visible churches catholic and protestant together form Babylon and make a part of the kingdom of Satan. The body of Christ has lived during the seven periods represented by the seven churches of Asia. The way then is again free as it was when the universe in its purity was in harmony with God, which is represented by the first lines of the engraving.

The Lord Jesus saw by the Scriptures during his (temptation and) meditation in the wilderness, the fall of man and his separation from God. He saw also his own part of the situation, his place by the Father in his preexistence as well also as that of Adam before the fall (Ps. 8 : 5, 6). In order then to reestablish humanity it was necessary that he Jesus and his disciples should accomplish the day of atonement as indicated in the tabernacle (see engraving and compare the law covenant with the new covenant). The bullock was sacrificed and its blood carried and shed before the ark of the covenant. Jesus there substituted himself as a sacrifice and became the Lamb of God symbolized in the day of atonement by the sacrificed bullock. He accepted in thought his disciples as members of his body and purified them by his blood. The Church symbolizes the body of Christ which he sacrifices himself during the Gospel age, the body is represented by the Lord's goat, the feet of the body of Christ, the last members of his body, form the last part of the Church ; they are represented as burning brass, they say to Sion : " Thy God reigneth "—Isa. 52 : 7.

Our dear Saviour in the vision saw distinctly that the last members of the body of Christ formed the feet which would introduce the reign of justice upon earth. The feet of brass represent human nature and show that the disciples are still in the flesh when they introduce the reign of justice but possess divine glory in their heart. The Christ, the Head Jesus, and the Church, the members of his body, become dead according

to the flesh in giving their life for others. They are resurrected to the divine nature in glory, the sufferings of Christ in the flesh continue in his disciples. The life of the body of Christ is divided into seven periods representing the seven churches of Asia, Laodicea (the last phase of the Church) is lukewarm and finally rejected. The surviving members of the forced destruction of the flesh are symbolized by the scape goat. Laodicea is submitted to a harvest test (Matth. 13 : 24—42) which continues in the midst of those who repent and buy gold raiment and oinment (Rev. 3 : 18) ; those who do so are preserved and inherit authority and are with the Lord Jesus upon his throne. These are they which form the feet of the body of Christ which according to the Scriptures are as burning brass.

The Jews who were under the law covenant have been especially invited to become the disciples of Christ. This was indicated by a harvest. Those who were sincere heard the call of the Saviour and were harvested in the garner of the Kingdom of God which commenced with the preaching of our dear Lord. The New Covenant was sealed with the blood of Christ at his death. At the end of the day of atonement of the new covenant, at the end of Gospel age, Laodicea is then harvested and rejected, it is gathered as tares that is to say the most of them are gathered out, whilst the lesser number, those who repent remain in favour and dwell in the garner (Matth. 13 : 30). The essential difference between the harvest of Laodicea and that of the Jewish harvest is that the good grain of the period representing that of the law is gathered in the garner whilst that at the end of the Gospel of grace, the tares, the hypocrites, infidels and those who are insincere are cast out of the garner of the Kingdom (Matth. 13 : 41) whilst the true disciples remain in the Kingdom. During the government by the law the symbolism of the moon is employed to indicate this epoch whilst that of the Gospel of Grace is symbolized by the sun which indicates the resplendent light which is given by the Gospel when it is lived by the truly faithful and consecrated, therefore Jesus said to his disciples : " You are the light of the world "—Matth. 5 : 14.

The Lord Jesus saw clearly the result of the way followed by him and his disciples. It was devotion to the will of God in favour of humanity by giving his life as a sacrifice for the guilty. The glory which follows this marvellous devotion is the deliverance of mankind, the deliverance from condemnation and the power of Satan. The new heavens and the new earth are by this fact introduced and the Church is associated with the Saviour in judging humanity with justice and in pardoning those who repent "—Rev. 20 : 6.

The discipline of the human family will be under the power of the Christ, the Church with her Head in glory who will give to humanity, by its obedience, justice and enable it to be reestablished. During the reestablishment of mankind Satan will no longer be able to deceive and the fallen angels will have the possibility to be saved and to recover perfection.

The last members of the Church will introduce justice upon earth in power and great glory. They receive of the Lord during the rest of their earthly career a servant chosen from those who are humble and in harmony with the Church and who desire to be the first to make a covenant under the New Covenant sealed by the blood of Christ. This will be a powerful army shown by the stone detached from the mountain without hand (Dan. 2 : 44). This stone, this people, this army is symbolized by Elisha, whilst the last members of the body of Christ are symbolized by Elijah who was taken up to heaven. The Church is then taken up to meet the Lord with the members of Christ who are resurrected and the Church will be always with the Lord in glory (1 Thess. 4 : 17). The army of the Lord composed of those persons who are well disposed, who have listened to the voice of the Church, continues upon the earth to establish the reign of justice and will receive the spirit of Elijah, the earthly power and glory and will take possession of the earth. This is the Kingdom which shall never be destroyed—Dan. 2 : 44.

At the end of the establishment of the human family upon earth a new harvest will take place to prove definitely the love of mankind. All impenitent sinners, men, angels and Satan will be destroyed in second death, complete annihilation, from whence there is no resurrection. Then the Christ submits the Kingdom to his Father in order that mankind, the fallen angels disciplined and reestablished and all that which is in heaven or in earth will be in harmony with God.

The apostle John foresaw the marvellous glory which will crown the achievement of the grand action of the Lord Jesus. All beings in the heavens, thrones, dignities and powers feel great joy in realising what the members of the body of Christ have understood according to the declarations of the apostle Paul who says : " It pleased God that in him should all fulness dwell ; and having made peace through the blood of his cross, by him to reconcile all things unto himself ; by him, whether they be things in earth, or things in heaven " (Col. 1 : 20). " For in him dwelleth all the fulness of the godhead bodily " (Col. 2 : 9). Therefore the four living beings (which typify justice, power, love and wisdom), the elders (which typify the prophecies of God), the myriads and thousands of thousands

forming thrones, dignities and powers, and the great multitude which is before the throne, will cry in a loud voice :" Worthy is the Lamb, that has been slain for us, to receive power, wisdom, honour and praises." Indeed Jesus Christ and his spouse, his disciples, are partakers of the divine nature—2 Peter 1 : 4.

Perfect love, divine justice, wisdom or omniscience and omnipotence have been manifested in order to bring a blessing to all the dwellers upon earth (Gal. 3 : 26, 27). All creatures in heaven and upon earth will give honour, praise and glory to the Almighty. God desires that all honour the Son as they honour the Father. He has therefore remitted all judgement into the hands of his Son, who will judge the living and the dead. The four living beings, justice, power, love and the marvellous wisdom of Jehovah will be repeated in the character of the Christ when he is absolutely raised to glory. The twenty-four elders will prostrate themselves and adore, because it will then be acknowledged that all the prophecies relating to the Messiah in his humiliation and his restoration have been faithfully accomplished to the glory of God the Father.

DESCRIPTION OF THE MAP AND CHRONOLOGICAL PLAN OF THE REVELATION.

The chronological map of the Revelation is an essential part of the plan of God, it is the revelation of the mystery of piety revealed and lived by our Lord Jesus and also by the members of his body, the Church. This important part of the plan of God is shown symbolically in the day of propitiation of the tabernacle in the desert (Lev. 16). The evangelical age from the year a. d. 30 until now may be called the real day of eternal propitiation according as it is written : " Christ being come, an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption "—Heb. 9 : 11—12.

The long period which has passed since the baptism of our Lord Jesus until now is called the evangelical age, it begins at the baptism of our Lord Jesus. In the morning of the day of propitiation the complete sacrifice of our Saviour took place ; this sacrifice which lasted 3 1/2 years ended in 33. Then began the epoch called harvest to which succeeded the long period of the evangelical age, this last began with the Jewish harvest in 33. The different experiences of the churches of Asia as we have seen were not intended to be lessons for those churches alone.

The seven churches of Asia are types or symbols representing the true Church in the seven successive phases of its existence. The first church, that of Ephesus, stretches approximatively over a period of 40 years, the church of Smyrna symbolises the church from 73 till 325 ; then comes Pergamos which symbolises the Church until nearly 1160, then Thyatira which symbolises the Church from 1160 till 1378, Sardis succeeds Thyatira, representing the Church from 1378 to 1518, she is succeeded by Philadelphia, beginning in 1518 till 1830,, then comes Laodicea beginning in 1830 until now. The dates show us the approximative periods and have but a secondary importance. On our chronological drawing we show that each period has had an angel also called messenger. We think the messenger of the church of Ephesus was the apostle Paul, the excellent teacher, who had all the churches under his care (2 Cor. 11 : 24, 28). Then came the epoch of Smyrna, the apostle John became the angel, the messenger of this church, which lasted a long time as we have just said.

We think that Arius was for a time the messenger of the church during the period of Pergamos. Then comes Thyatira represented by Valdo as messenger, then Sardis with Wycliffe, then Philadelphia with Luther, finally Laodicea with Miller ; this period closes the series of churches symbolised by the seven candlesticks and the last is rejected (Rev. 3 : 16). Each church is also represented by a whole candlestick. The above mentioned persons represent the presumed messengers of these churches.

We remember that the messengers for the most part have not accompanied the Church to the end of the period. Several messengers have carried on their duties during the same period, one after the other, each messenger having his influence on the Church.

In our outline we have mentioned only the first messenger of each period of the Church, even when several have followed as for example during the period of Laodicea. We first find Miller, then Russell.

The seals were opened during the evangelical age, as the epochs, symbolized by the churches, became manifest.[1]) The church of Smyrna assisted at the opening of the first seal ; the mystery of iniquity was revealed during that time by various unfaithful practices. The second and the third seals were opened during the period of the church of Pergamos. The opening of the fourth seal took place at the period of the church of Thyatira. During the period of the church of Sardis

[1]) Do not let us forget that our Lord Jesus opened the seals at the time of his baptism, and that by him understanding was given to his Church.

CHRONOLOGICAL CARD OF REVELATION

THE MYSTERY OF PIETY

The seven Churches, seven messengers, seven seals, seven trumpets, seven angels, seven thunders and seven plagues contained in the Apocalypse.

no seal was opened. At the epoch of Philadelphia the fifth seal was opened, then the seven trumpets were sounded. The first trumpet (Rev. 8: 7) represents the Lutheran movement, the second (Rev. 8 : 8) represents the movement of the Anglican church, the third trumpet (Rev. 8 : 10) represents the Calvinistic movement, the fourth trumpet (Rev. 8 : 12) represents the Baptist movement with all its branches, the fifth trumpet (Rev. 9 : 1) is the Methodist movement, the sixth trumpet (Rev. 9 : 13) represents the movement of the Evangelical-alliance, the seventh trumpet (Rev. 10 : 7) represents the harvest and the revelation of the sons of God. Then comes the jubilee trumpet, which is often quoted in the Scriptures, it announces the restoration of all things of which God has spoken formerly by the mouth of his holy prophets—Acts. 3 : 19—21.

The Revelation also tells us of seven angels (Rev. 16 : 1). The angels are messengers, the messages are symbolized by vials poured out upon the earth. The effects produced by the vials being poured out upon the earth, are considered to be plagues (Rev. 15 : 1) by those who call themselves Christians, but who live as enemies of the cross of Christ not accomplishing a full and entire consecration, and in the world receiving the blessing of light and truth in a selfish heart. They are also the seven thunders mentioned in Rev. 10 : 3. They show us the judgments of God which are announced and must be executed. The Messages given to Laodicea are resumed in the present volume, which is the sword of Jehovah destined to execute vengeance as it is written (Ps. 149 : 7—9). This sword will strike Babylon, it is a two-edged sword which will cut off all those who handle it and who are not faithful—Heb. 4 : 12, 13.

The woes mentioned in Revelation are three in number. These are movements of reform and must finally throw down Babylon. She will fall when the third woe has smitten her. The first woe (Rev. 9 : 12) is the movement known by the name of methodism, it struck a serious blow to papacy, but was not very efficacious because of the serious mistakes which it contained. The second woe (Rev. 11 : 14) symbolises the reforms by sects, it was a second terrible blow for the papacy, for the man of sin. Although papacy lost her temporal power when despoiled of its states in 1871, christianity, Babylon, composed of the papacy, the protestant churches, the different small religious denominations and of civil and political christianity did not fall, none of these movements or misfortunes struck her efficaciously. The third woe (Rev. 11 : 14) symbolizes the reign of justice of Christ at its beginning. This last brings complete reformation, sweeps away errors and hypocrisies, changes the actual condition of the world and overthrows

Babylon. Two of these woes took place during the periods in which the Church represented by the churches of Philadelphia and Laodicea were made manifest. The third woe will be terminated when the establishment of the reign of Christ becomes an accomplished fact.

Mankind placed in political and religious systems, consider these three movements or reformations as misfortunes, because of the wrong they have done to papacy, to the man of sin; in fact, they dread the establishment of the Kingdom of Christ. In reality, the third woe is a blessing. It will rid mankind of their hypocrisy and egoism and will free them of condemnation and death. The world of mankind consider these facts as misfortunes because they are not governed and guided by the spirit of God.

A dragon has been mentioned several times in Revelation; verse 3 chapter 12 shows us a red dragon, representing the pagan Roman empire which was in existence when the Church began her formation. The dragon also represents the kingdoms of the world, of which the devil is the prince. The beast coming up from the sea is the papal power, antichrist who governs the world; the beast coming up from the earth, having two horns, represents the English and German religious systems issued of the great reformation.

THE SEVEN CHURCHES OF ASIA.

INTRODUCTION.

Introduction.—The seven churches of Asia symbolize the Church of Christ in the flesh.—The messages addressed to the seven churches concern the truly consecrated and no others.—The different classes of persons manifested in the course of the evangelical age.—Character and attributes of the great company.—Character and attributes of the little Flock.—Difference between the sacrifice of the body of Christ and the death of the great Company.—Why the great company come out of great tribulation.—Some will be in the throne and others before the throne.—Vision of the holy city, the New Jerusalem, coming down from God out of heaven.—Description and symbolical signification of the beloved city which shines with the divine glory.—Building the walls of Jerusalem.—The wall of the city had twelve gates and twelve foundations.—The twelve tribes of spiritual Israel.—Symbolical signification of the twelve foundations of the wall ornamented with precious stones.—The Christ in glory will offer salvation to all mankind during the blessed epoch of the reign of Christ on earth.—

The seven churches of Asia have really existed. The apostle Paul mentions several of them in his epistles, especially that of Ephesus to which he has written one of his epistles. He also mentions that of Laodicea (Col. 4: 16). The churches of Asia were more or less prosperous; each one of them had some

truly consecrated members, faithful followers of Christ, wishing to live up to the teachings of Jesus, and so realize the mystery of piety. Let us remember that a truly consecrated disciple is one who has acknowledged himself as a sinner (from among the human family condemned through Adam) who has recognized the Lord Jesus as his Saviour and who has accepted the conditions laid down by him. These conditions consist in true and whole consecration; a true disciple renounces himself, the world and the flesh and surrenders his whole being; he gives up all he possesses on earth even his own life (Luke 14 : 33) so as to be a living sacrifice, holy and acceptable unto God (Rom. 12 : 1). The disciple is acceptable through faith in the blood of Jesus.

The Church of Christ or the spouse of the Lamb is formed of various members who all have the same spirit as their Master had. During the evangelical age, many were called but few will finally be chosen. Among the many who were called several became disciples of Christ but they dit not remain true branches attached to the vine because of their lukewarmness and their unfaithfulness in proclaiming the message. These persons were gradually eliminated from the body of Christ and thus augmented the number of those who had not remained true disciples. They began their course, but grew tired of being sheep for slaughter. A great number of those called have never been begotten with the holy spirit. These last are the lukewarm ones who finally form the tares, an imitation of the true Church. They have never been willing to fulfil the conditions laid down by the Lord Jesus. Another class of people is mentioned in the divine Word, this class is depicted as the beast and its image (Rev. 13). It is formed by the different religious sects manifested during the evangelical age but it has nothing in common with the spouse of the Lamb, the new Jerusalem, the members of the body of Christ. This class in fact, has a worldly spirit, the spirit of the adversary, and not that of Christ, a spirit of love and self sacrifice. As we shall see in the course of the explanations given in this book, the true Church has always existed during the evangelical age. It was not rich in members it is true, for the truly consecrated are very rare; however in spite of the terrible persecutions it has always followed in the narrow way.

The seven churches of Asia represent the true Church during the seven periods which form the evangelical age. During those periods a handful of saints were always in existence. The spirit of God constantly guided the Church. While a full and true consecration was observed, the corrupted parts or members fell away. The faithful Church has always been pure, but from

the beginning a certain work of infidelity was manifest, in her midst the result of which was to bring the true disciples forward. Judas fell and his place remained vacant when the spirit of holiness was shed on the disciples. Later the unfaithful disciples began to persecute the faithful ones who then drew themselves apart from corruption. Those who did not remain faithful were thus gradually eliminated and replaced by others, for instance Paul took the place of Judas.

The seven churches of Asia are typical of the seven phases of the formation of the Church on earth, during which the adversary tried to seduce her by all sorts of devices. He tried to instil his spirit into the hearts of the more or less faithful disciples. Satan sought to allure their minds so as to make them trust in human intelligence and a worldly spirit for their consecration and thus to forget that the way of the cross is the path of renounciation of self even to death. Besides the true Church, the formation of which was laborious, even in the time of the apostles erroneous churches were being formed; the apostle Paul, who is the messenger, the angel or star of the Church in her first stage, the church of Ephesus, said of his time "For the mystery of iniquity doth already work"—2 Thess. 2 : 7.

In order to grasp the importance of the teaching presented here, it must be remembered that the Church is the temple of the living God because the spirit of God dwelleth in her (1 Cor. 3 : 16). Her members are also members of the body of Christ, which is attained by becoming a disciple, that is to say by renouncing self completely. The Lord Jesus has said : "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14 : 33). Jesus only accepts as his disciples those who present their bodies as a living sacrifice (Rom. 12 : 1). The Master has never said that those who form part of a religious organisation or system, not fulfilling his conditions were nevertheless a part of his Church. The disciples of Christ are therefore sacrifices, who in order to be sacrificed renounce the world and their earthly life. In return they receive the germ of a new life which is bestowed on them by the word of truth through the spirit of God. This new life is manifested in them because they are spiritually begotten—James 1 : 18.

To fully understand the messages addressed to the seven churches of Asia, it must be remembered that these messages were not addressed to those, who took simply a slight interest in the things of God, or who conformed themselves to certain religious practices. On the contrary these messages were addressed to the consecrated. The various exhortations and

sentences relating to the seven churches are addressed to the consecrated, to those who have offered themselves as a living sacrifice, holy and acceptable unto God and who are willing to die a death like unto that of our Lord Jesus. This death is symbolized in the waters of baptism (Rom. 6 : 3) ; by that act they have shown their willingness to be united to him by a death like unto His.—Rom. 6 : 5.

God has made use of the Church to announce the truth, and to put forward the mystery of the Gospel; the disciples of Christ ought to publish the truth not only in words, but still more in acts. The reproaches which our Lord sometimes addressed to the churches of Asia are not always on account of personal infidelity, they are also because sometimes the truth has not been courageously published in order to unmask infidelity and error. The light which had been confided to them was not always kept brightly burning. The reprimands which the Lord has addressed to his Church are caused by that Church having sometimes allowed some of those not living in complete consecration to introduce certain errors dangerous to the disciples. Consecration ought to act in the midst of the assembly and to be able to banish sinners automatically that is to say those who will not consecrate themselves, who wish to appear to be disciples of Christ and thus mislead others. Serious reproaches are also addressed to the Church because she has sometimes permitted the prostitute or false church to mislead willing hearts without having been courageous enough to unmask its actions.

When the consecrated unmask false churches they only perform their duty, in fact they ought to bear witness to the truth, it is that witness which is their sacrifice. When they do not bear this witness they incur the reproaches of the Lord. At all times the truly consecrated have caused the truth to shine forth, and thus to unmask the unjustifiable claim to be the Church of God. The Scriptures tell us that those who wish to live piously will be persecuted. It is therefore not astonishing that the little handful of consecrated which has existed on earth during the evangelical age should have been continually persecuted. It must not be forgotten that the evangelical age is the day of propitiation during which the mystery of piety was to be accomplished. For instance the Lord reproached the church in Thyatira for having suffered Jezebel (the false churches) to teach and to seduce his servants—Rev. 2 : 20.

To understand the relations which exist between the Lord Jesus and the members of his body we must imbue ourselves with the words of Scriptures which say: "He who has the spirit of Christ is his." "Therefore he who has not the spirit

of Christ is not his." The spirit of Christ is the spirit of love, the spirit of sacrifice. It is then in so far as an individual is guided by the spirit of God that he becomes part of the Church. As soon as the spirit of God is no longer in him, he is no longer considered a member of the body of Christ.

The spirit of God is given only to those who become the disciples of Christ, who consecrate themselves fully and entirely to God, who are baptized in Christ, which means who are willing to die such a death as He died (Rom. 6 : 3). The spirit of God is then bestowed on all those who renounce self and who are willing to be dead to the flesh. However, whenever sacrifice ceases, when the disciple no longer renounces self, the spirit leaves him, for it is the spirit of God through which the deeds of the body are mortified (Rom. 8 : 13). When the holy spirit meets with resistance it diminishes its power. To remain a member of the Church a continual acceptance of self sacrifice with Christ is requisite. It is the testimony unto the truth which causes the disciples to be slain (Rev. 6 : 9 ; 20 : 4). As for those who are not zealous enough, who do not fulfil their vows in the spirit of love and with perfect faith after having received in vain frequent warnings from the Lord, after having been often chastised, they are given up to Satan for the destruction of the flesh. This destruction of the flesh is accomplished in great affliction and tribulation—1 Cor. 5 : 5.

The putting to death of this class of persons differs essentially from the sacrifice of the spouse of Christ. The sacrifice of the body of Christ takes place through the spirit of God mortifying the deeds of the body (Rom. 8 : 13). The contrary must of necessity take place with those who are not faithful to their consecration. In fact having renounced their earthly life they cannot be reestablished on earth. The spouse of Christ will be composed finally of the faithful who have fulfilled their vows of sacrifice through love, without having been forced to do so. The great company will be composed of disciples who did not voluntarily sacrifice the flesh. They accepted the conditions but allowed themselves to be diverted by the world. Finally, God recalls them to duty by sending them tribulation to stamp out the flesh as well as its thoughts and desires. They will finally be conquerors because God obliges them to be so, and these will serve before the throne—Rev. 7 : 9.

CHARACTER AND ATTRIBUTES OF THE GREAT COMPANY.

In studying the Word of God it is indispensable that each thing should be correctly placed, that times and seasons should be discerned and that the classes of people called in the course

of the ages be recognized. Abraham, Isaac and Jacob, for instance received earthly promises, in the Word of God, Canaan is the promised Land, to them and their descendants for an everlasting possession—Gen. 17 : 8.

The promises of God made to the people of Israel were also terrestrial promises. On the contrary the promises made by our Lord Jesus to the Church are solely celestial promises. Material necessities are added unto these things—Matth. 6 : 25—34.

A great blessing was promised to Abraham who is called the "father of the faithful" on account of his faith and obedience. God said to him : "I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies ; and in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice" (Gen. 22 : 17—18). The people of Israel have received the terrestrial inheritance promised to Abraham, the land of Canaan. However they could not keep it, because of the sentence of death passed on the whole human race. The apostle Paul shows who is Abraham's seed and who will inherit the promise eternally, that is Christ, our Lord Jesus (Gal. 3 : 16). The members of the body of Christ (the Church) are also considered as heirs of the promise given to Abraham (Gal. 3 : 26—29). They form the spiritual Israel who alone are the true inheritors of the promises.

The Christ shall be glorified and shall have established the Kingdom of God on earth by the power of the holy spirit, he will pour out the spirit of God upon all flesh (Joel 2 : 28). According to the promises made to the Church, she will be joint heir with our Lord Jesus. The Scriptures say that but few will be faithful conquerors, will make their calling and election sure as heirs of God and jointheirs with Christ (Rom. 8 : 17). The heavenly call was made by the Lord Jesus, it will close for ever when the last member of the body of Christ passes beyond the veil, into glory.

The Scriptures teach us, that many are called but few are chosen—Matth. 22 : 14.

Our Lord Jesus, the Agent of Jehovah, caused the heavenly call to resound during the evangelical age. This call has shown the sacrifice of the flesh, which each disciple must carry out, namely the sacrifice of every claim and desire. Each one who follows this path is justified through the blood of Christ ; this justification is granted as long as the conditions are accepted namely self-renounciation. During the evangelical age many are called but few chosen. Only those who have been faithful to their vow of alliance will be chosen. So long

as one is faithful during the earthly pilgrimage one forms part of the Church in the flesh. The principle required is self-renounciation. When it is not complete and the disciple tries to compromise with the world, he receives corrections; the latter are intended to make him return to the narrow way in absolute fidelity. As for those who allow themselves to be continually absorbed by earthly things, they lose the spirit of Christ, the desire for sacrifice and the love for it. The greater part of those called are in that condition. The severe tribulations through which they must pass decide their fate. These severe trials prove whether they may really be considered as conquerors, although they have been coerced. Those who are in this position and who have conquered form part of the great company before the throne. If they are hardened, if they refuse to make progress, they will suffer the second death.

The great company.

The Scriptures in speaking of the great company, say: "And one of the elders spake, saying; who are these which are arrayed in white robes, and whence come they? I said unto him: Lord, thou knowest. These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night" (Rev. 7: 12—15). As we have just said, the great company is formed of those who having been spiritually begotten by the holy spirit have run for a time with the Church but who have not kept the spirit of Christ. They have not maintained the desire of sacrifice, therefore they have had to be forced to make their sacrifice, having renounced the world and received the earnest of the spirit. They have soiled by their infidelity the robe of justice which the Lord Jesus gave them at their consecration, therefore they had to wash it in great tribulation.

The body of Christ also passes through tribulation. The apostle Peter speaks of the fiery trial which is in the midst of the assembly of faithful disciples (1 Peter 4: 12). Nevertheless

the tribulation through which those disciples who have not faithfully accomplished their vows, is different, it is so intense that it literally destroys the flesh. Their compulsory purification is symbolized by the over heating of the emerald, a precious stone of a beautiful green colour which signifies immortality, divine nature. This stone can bear a certain amount of heat and still retain its beautiful green colour, too great a heat (which is meant by the great tribulation at the end of this age Matth. 24 : 21) causes the emerald to lose its beautiful green colour. Likewise, those who are saved from the fire (1 Cor. 3 : 15), who are obliged to accomplish their sacrifice in the fire of great tribulation, lose the reward, immortality, divine nature, granted only to members of the body of Christ in glory. We think most of the martyrs, in the course of the evangelical age, are those who had to wash their robes in the blood of the Lamb ; they also have had to suffer great tribulation. The great difference between the little flock and the great company is that the little flock has the mind of the Saviour and gives its life as did its Master (John 10 : 18). Nobody takes the life of the little flock, they give it constrained by love, because they are associated with their Saviour.

The evangelical age will end when the last member of the body of Christ has entered into glory. At that time, there will be a great tribulation through which not only the members of the great company will pass, but also all the inhabitants of the earth which have not received the divine law respectfully (Mal 4 : 4). This great tribulation is necessary to introduce through the Army of Jehovah, the Kingdom of Christ over the whole earth (Dan. 2 : 44, 45). The texts we have quoted (Rev. 7 : 13, 14 ; Matth. 24 : 21) concern the great tribulation which will soon take place and put an end to the evangelical age.

It must be remembered that the members of actual christianity and those of the generation which preceded, will not be included in the great company, nor in the Church, for they have never been truly consecrated. Only members of the Church and of the great company have been begotten and are called virgins (Matth. 25 : 1—13). The Church is represented by the wise virgins, while the great multitude is represented by the foolish virgins. As for christianity, it has often been entirely deceived by the adversary who has left nothing undone in order to contribute to the forming of religious denominations termed christian. All those who wish to become disciples of Christ and who already belong to a religious denomination ought to leave it, they must leave Babylon, that they be not partakers of her sins and receive not of her plagues (Rev. 18 : 4). Religious denominations are generally ignorant of there having

been a High Calling, neither do they know the meaning of being begotten of the spirit. These things are only spoken of in small denominations where they know the meaning of baptism.

The apostle John warns the disciples of Christ seriously, he says to them: "Look to yourselves that you lose not these things which you have wrought, but that you receive a full reward" (2 John 8). It is indeed urgent to receive a full reward. To lose the full reward means to become a member of the great company. This class of servants will stand **before** the throne while the little flock who receive the full reward, will be **on** the throne (Rev. 3: 21; 7: 9). Our Lord Jesus said to his disciples: "In my Father's house are many mansions"—John 14: 2.

The apostle Paul specially draws attention to the difference between the wise virgins or the faithful Church and the foolish virgins which form the great company. He says: "Let every man take heed how he buildeth thereupon (Jesus Christ); now if any man build on this foundation with gold, silver, precious stones . . . If any man's work abide which he hath built thereon he shall receive a reward (he will be one with Christ, raised to the divine nature)" (1 Cor. 3: 10—15). To build with gold, silver and precious stones means to edify a character, to develop a new creature to the glory of God, that is to say to acquire by the holy Spirit, justice, meekness and true wisdom. Only the little Flock builds thus. As for the great company, it is formed of those who were perhaps enthousiastic at first, but who became indifferent in a short time. They were faithful at the beginning but they allowed themselves to be influenced by certain infidelities, in that way their hearts became contaminated, although they bare a certain witness to the truth, they did not watch sufficiently and have built up a character which could not resist the trials by which sacrifice is always accompanied. Therefore that class of people are depicted as having built on material which can be burnt, wood, hay and stubble. Not having built up a firm, resisting character, they gave way before the fiery trial. The members of the great company must then wash in the blood of the Lamb, that robe which they have allowed by their negligence to become soiled; they cannot be accepted before having a change of character.

The members of the spouse of Christ will be one hundred and forty four thousand; they will be sacrificers and kings, having divine nature. As to the great company, it was said no man can count them (Rev. 7: 9). The members of the great company are servants as were the Levites. According to Revelation they are figuratively clothed in white and hold palms in their hands. This fact signifies that the members of the great company will receive the palm of martyrdom, they

will also share eternal life, but they will not possess immortality, inherent life, the divine nature, like the little Flock, the members of the body of Christ. The great company have become during the evangelical age mingled with the little flock. Nobody was ever begotten to form a part of the great company, the latter are composed solely of persons begotten to form part of the little flock to be sacrificers and who have shown themselves unworthy of that favour, that is why they will only be servants before the throne. The great company is with the Church, but does not make part of it; a certain number of those who form the great company allowed themselves to be more or less led away by the selfish spirit which animates the world.

CHARACTER AND ATTRIBUTES OF THE LITTLE FLOCK.

The character of the Church of Christ will be marvellous when completely formed. It will be like unto that of our Lord Jesus. The programme of every disciple of Christ is to form a character resembling that of the Head, the Chief of the Church, of our divine Saviour. It is written: "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8 : 29). Much work must be accomplished for the development of this character, in fact the members of the human family who have been accepted to become members of the body of Christ are chosen because they possess a certain amount of predisposition; they are introduced into the body of Christ with all the defects of fallen man. Some among them have even fallen very low, the Lord himself gives us to understand in the Scriptures that he has chosen that which is base and despised (1 Cor. 1 : 27—29). He has chosen that which is weak to confound the wise. We can therefore imagine how great the work must be to change the character.

When we consider the selfishness, the idolatry, the ingratitude, the hypocrisy, the dissimulation, the lying and the hatred (elements leading to death) which are in the human heart, we understand what work must be accomplished to transform such a character, to make it gentle, humble, amiable, seeking continually the interest of others rather than its own, upright, submissive, confiding in God and his neighbour. For such a great change to take place, the flesh must be completely put to death, the former character annihilated. This mortification must take place in every member of the body of Christ, through the spirit of God (Rom. 8 : 13). When God gives his spirit to the disciple as a pledge that He accepts him, the latter becomes

a new creature, spiritually begotten; the disciple therefore possesses the germ of a new life in his heart.

The Church will be formed of 144,000 members, it is called the body of Christ. Our Lord Jesus is the Head of the Body, he is therefore the central power, the will which exerts itself by means of the word and acts of the members of his body, his disciples. The Word of Christ is the Word of God, and the acts performed by the Head and the members of Christ in the flesh are love and mercy, but also truth, repressing lying, error and all dissimulation, for all in Christ is light and truth.

A disciple of Christ who will not be led by the central power, becomes ill. It is a spiritual illness, for the spirit of God no longer works and the new creature does not receive the indispensable nourishment. It is necessary by appropriate and energetic frictions called chastisements, to free the disciple of Christ from that state of soul, and to help him; tribulation will induce him to leave the temptations of the flesh. These tribulations or chastisements do what is necessary to free him. He who cannot free himself is set aside and must join the class of the great company, of which we have just spoken and whose fate will be definitely decided by the destruction of the flesh eventually or by complete destruction in second death.

The members of the body of Christ are ruled by the head of the body, who gives them the spirit of love, grace and truth. The spirit of God which is given to them acts powerfully on the heart, which receives the will of the heavenly Father as well appropriated food. The will of God is made known by the divine Word, this Word is the necessary food which strengthens, quickens and sanctifies; but to obtain this result it must be absorbed. This word is masticated by the lessons drawn from it, but can only be assimilated by means of the trials which the Lord sends to his well beloved disciples. These trials are therefore an enemy to the flesh and help to destroy it, but they are indispensable as a help to the new creature, they allow the disciple to inwardly digest the holy Word.

The new creature which is not yet born but only in an embryo form is carried in the bosom of the human creature, of the old man which old man must be sacrificed. The new creature takes possession of the carnal mind and acts and rules therein. The Word of God must then be received by the carnal senses of the earthly creature, whether by hearing or seeing. This Word must also be transformed by a process of digestion in order to become finally absorbed and nutritive, as the divine will, by means of the spirit of God. The carnal man cannot assimilate these things, because assimilation can only be accomplished by the spirit of God. The apostle speaks of

the disciples of Christ as new creatures, he says: "The spirit searcheth all things, yea, the deep things of God . . . Eye hath not seen, ear hath not heard neither have entered into the heart of man . . . God has revealed them unto us by his spirit" (1 Cor. 2 : 9, 10). This verse helps us to understand the following words of the Saviour, addressed to his disciples." I have food to eat that ye know not of . . . my food is to do the will of him that sent me, and to finish his work"—John 4 : 32—34.

We understand now perfectly that the body of Christ lived during the evangelical age in close communion with the Head of the body, our Lord Jesus; we understand also that the Church has always been faithful and will be so to the end, for every branch of the vine, which does not bear fruit is taken away; it does not remain attached to the vine uselessly (John 15 : 2). The formation of the Church is considered the most important work of the universe. The Christ, the new creation, is the master piece of the Eternal, the crown of Jehovah for all its members are jewels of glory. The Lord Jesus says: "They shall shine as the sun in my Father's kingdom"—Matth. 13 : 43.

The apostle Paul teaches a marvellous truth the description of which is realized in the Revelation. He says: "Giving thanks unto the Father who has made us meet to be partakers of the inheritance of the saints in light; who has delivered us from the power of darkness and hath translated us into the kingdom of his dear Son" (Col. 1 : 12—13). The truly consecrated only are translated by love and divine grace. They are translated to the mountain of Zion. We see that the realisation of this wonderful programme is an accomplished fact for the disciples of Christ actually through faith. The apostle Paul, when he wrote these words had been translated into that Kingdom, that is why full of delight, he spoke to us of the Kingdom of God, while still in the flesh. Just so, Christ's true disciples are daily fed by the spirit of grace and truth, by the spirit of love, they live in the Kingdom of the Son of his love. We are then in thought and by faith on the mountain of Zion, we are part of the Church of the first born, whose names are written in heaven (Heb. 12 : 23). We are really by faith on the glorious mountain of Zion which we have attained by the narrow way of full and entire consecration (in searching our city which is in heaven) being strangers and pilgrims on earth (Heb. 11 : 13). It is by being faithful to the sacrifice that we have promised to accomplish, and by following the Lord Jesus step by step, that we have been able to reach the mountain of Zion in the midst of the assembly of the 144,000 who have the name of the Father and of the Lamb inscribed on their foreheads. This marvellous name may be pronounced and heard by the non-consecrated,

but can really be known only to him who receives it—Is. 62 : 2 ; Rev. 3 : 12.

This new name is not yet manifested but it will be so when Christ appears in glory, the new name is that of the divine nature. The message announced by the faithful disciples of Christ and which they still announce relates to the Kingdom and the cross of Christ, those disciples walk faithfully in full and entire consecration. The adversary attacked the faithful disciples of Christ by means of the Roman Empire, both pagan and christian, papacy, by means of different protestant denominations and also by various small sects, even by those which seem to preach the cross of Christ, but who deny that which makes it strong, who also announce the Millennium and have great prophetic knowledge. This way of preaching the divine Word is that voice from heaven which is as the noise of great waters and the voice of a thunder, this latter typifies the disorders which have resulted from it and the great waters mean the multitude of contradictors who have manifested themselves during the evangelical age. These contradictors have been allured by the adversary and by the voice coming from the ecclesiastical heaven, in order to accomplish their wicked design (Rev. 14 : 1—2). I heard the voice of harpers, harping with their harps and singing a new song before the throne and before the four living ones and the elders ; and no man could learn that song, but the 144,000 which were redeemed from the earth (Rev. 14 : 2—3). The new song can only be sung accompanied by the divine harp, of the Word of God—Rev. 5 : 8.

The Word of God bears witness by the spirit of Christ and attests beforehand the sufferings of Christ and the glory which will follow them, according as it is written : The prophets who have prophesied of the grace that should come unto you, have searched diligently and made investigation about this salvation (1 Peter 1 : 10, 11). No one can sing the new song but the redeemed, for to sing it, it does not suffice to read the divine Word, or the best commentaries on the Scriptures which exist. (There are certainly more than 144,000 who have been able to make the Scriptures harmonise in a certain sense, while there are not more than 144,000 who can sing the song and realize it in themselves, in full and entire consecration.)

The praises which our Lord Jesus receives and will receive as the Lamb of God, announce also the reason for which Jesus receives them ; it is written : "Worthy is the Lamb that was slain to receive wisdom and strength and honour and glory and blessing" (Rev. 5 : 12). It goes without saying that our Lord Jesus was not considered worthy to receive praise because

he could harmonize the Scriptures and teach them, but because he was slain. He says himself: "Because I lay down my life, my father loves me" (John 10: 17). Only the true disciples of Christ can sing the new song, they who lay down their lives as their Master has done. They are then considered as forming part of the body of Christ, of Jesus, who is the way, the truth and the life, by this means all the inhabitants of the earth will be blessed and will sing a song in honour of the Lamb—Rev. 5: 13.

The new song is not sung on the throne, but before it; by which it is understood that the members of the body of Christ in the flesh sing it. The four living ones and the elders do not yet pay homage; the four attributes of God and the elders bear witness which is the reason the song is sung before the throne, before the living beings and the elders. The consecrated who sing this song must then be careful to sing it in fulfilling the conditions named in the prophecies and in allowing themselves to be led by the spirit of love, justice, wisdom and strength. The new song is sung by the Church, during the day of propitiation, which is the evangelical age; the disciples are sacrifices for they have been redeemed, they are virgins and commit no sacrilege; they have not abased themselves with women, by which are meant the different churches of christianity: they are virgins because they are part of the body of Christ and as a virgin have been espoused to one husband (2 Cor. 11: 2). Those who wish to follow the Lord Jesus must not contaminate themselves with the spirit of the world which is in the different denominations erroneously called churches for they would be adulterers (James 4: 4). They follow the lamb in full and complete consecration and bear witness to the truth. The truth will naturally sacrifice them like their Master, but only thus can they sing the new song which no one else can sing. They have been redeemed from among men, to be a living sacrifice holy and agreeable unto God; that is why in their mouth was found

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom (Luke 12: 32).

no guile, they do as they say and live the life of sacrifice (Rev. 14 : 4—5). The true disciples who follow the Lamb wherever he goes, who follow faithfully in his steps, are always under the protection of the Lamb, and the Lord wants them to appear without spot or wrinckle, holy, undefiled—(Eph. 5 : 27 ; Ps. 15 : 1—5.

It is however, well to remember that the disciples of Christ are human beings who accept self-renounciation and become a living sacrifice, holy and agreeable to God because of being justified by faith in the blood of Christ. The act of baptism is the act of accepting to die with Christ (Rom. 6 : 3). Jehovah offers a covenant to the disciple and signs the bond, the giving of the holy spirit, a proof of acceptance by Him. The disciple of Christ must then, from that moment, mortify the flesh daily, he must give up his own will and through the spirit he will mortify the deeds of the body (Rom. 8 : 13). Thus his character will become gradually transformed, from being vile and despicable it will become like unto that of Christ, by means of the spirit of love, patience, peace, justice, truth, in a word by the spirit of God.

This change takes place gradually, and nobody can hurt a disciple of Christ ; not even a hair of his head can fall without leave from the heavenly father. That is the marvellous portion of the disciple of Christ, who seeks the Kingdom of God and his righteousness, knowing that all the rest shall be added unto him—Matth. 6 : 33.

The Scriptures speak to us of the formation of the Christ, in giving the measures of the city, of the new Jerusalem ; they say : This marvellous and glorious town is measured and forms a square, it is 12000 furlongs each side, namely 144 millions square furlongs, which makes 144,000 parcels or dwellings, each measuring 1000 square furlongs. The length and the breadth are equal for all the members of the body of Christ in glory are heirs of God and joint-heirs with Christ (Rom. 8 : 17), they receive with Christ the divine nature as also the four attributes of God, justice, power, love and wisdom, in their perfection. The wall of the town measures 144 cubits measure of a man, that is to say measure of the day of Christ, which is one thousand years, or measure of a day of Adam, which is also one thousand years, which makes 144 cubits by 1000=144,000' number of the elects. (We presume that these figures also denote an indication relating to the number of human beings who will be saved and re-established in the Millennium. The cubit is here a typical unity. If we multiply the number of square furlongs by the 144 cubits, we obtain 20,736,000,000, figure representing the number of the inhabitants of the earth who

will be re-established in a state of human perfection—Rev. 21 : 16, 17.

It is evident that this vision of the holy city represents the Christ in glory ; the description is given by means of images which are the shadows of things to come. A clear and easily understood description of the Christ will be found in the present volume. It is written: "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and he talked with me, saying : Come hither, I will show thee the bride, the Lamb's wife, and he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God" (Rev. 21 : 9, 10). It is certain that the true Church has never been depicted so precisely as in the present volume, the moment for its being thus shown having arrived.

God gives us this knowledge in love, while he is long-suffering towards human beings. He lets us know the true character of the Church of God, the way she has followed throughout the evangelical age, and her glorification by means of God's spirit. All those who study the holy Word and whose heart is willing, will certainly find encouragement in reading the explanations of the prophecy given in the present volume. The knowledge of Revelation is a great blessing which the Lord gives now to his faithful consecrated so that they may take part in the wonderful promises he has made to those who fulfil the conditions which he has imposed.

Before descending from heaven, the new Jerusalem, which is the work of God, must be formed on earth, it is the Christ in the flesh. According to holy writ if we have borne the terrestrial image we shall also bear the celestial one. New Jerusalem will begin its work of re-establishment among human beings, when the revelation of Jesus Christ (given by God to Jesus to be revealed to his saints) will be given to all dwellers upon earth that they may know the things which are to come.

The revelation of the mystery of piety is given to the Church in proportion as she practises the will of the Master. To human beings in general this revelation will be made by the coming of the Kingdom of Christ into the world. The apostle John was carried away in spirit to a great and high mountain (Rev. 21 : 10) which represents the Kingdom of God. It is the new Jerusalem, descending from heaven, the holy city, coming down from the glory of God. This glory is manifested by the four attributes of God, which are justice, love, wisdom or omniscience and power.

The brightness of that town was like unto that of a very

precious stone of jasper, as transparent as a clear crystal (Rev. 21 : 11). This precious stone of jasper is a magnificent diamond symbolizing the illuminating light of truth, which will be transparent, namely comprehensible to all human beings. When the Church manifests itself, the time will have come for all to know the glory of God. This precious stone is the type of perfect purity of the crown of God, it reflects the glory of Jehovah who is the Father of light in whom there is no shadow of turning nor variableness. It is a light unattainable for human beings (James 1 : 17). The resplendent beauty, the light and the grace of the new Jerusalem which comes down from God is like a wonderful diamond. This symbolical figure represents the whole Christ. The city is surrounded by a great and high wall, which means salvation offered to the human race by means of the Christ glorified.

All these descriptions are destined to rejoice the heart, also to comfort and to console the disciples of Christ still in the flesh, to stimulate and to encourage them to accomplish their vows of self-sacrifice. The heartfelt-cry of every disciple of Christ is the same as that of the Psalmist: "Build thou the walls of Jerusalem" (Ps. 51 : 20). The members of Christ in accomplishing all their vows of sacrifice build that wall, for God gives salvation to all the nations of the earth for a wall and a rampart—Is 26 : 1.

That high wall will be the salvation of all the inhabitants of the earth, when manifested in its glory. The wall will be very high, which means that salvation will be complete. The city itself will not be visible because of the wall, this fact indicates that the new Jerusalem, Zion, the perfection of beauty in which God hath shined (Ps. 50 : 2), will be made manifest on earth by means of terrestrial agents, that is why he has also said in speaking of that salvation: "And many people shall go and say: Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law and from Jerusalem the Word of the Lord"—Is. 2 : 3.

The wall has twelve gates and on the gates 12 angels, with names written; those of the twelve tribes of the sons of Israel. If there are twelve gates that proves that access can be gained to the beloved city, for the Lord Jesus so wills it. He prays to his Father thus: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory" (John 17 : 24). That is the realisation of the grand promise made by our Lord Jesus to his disciples as follows: "Verily, I say unto you, that ye which have followed me, in

the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matth. 19 : 28). If all judgment has been committed to the Son (John 5 : 22) by the Father, by our great God, the Son likewise has committed judgment to his apostles, for they will judge the twelve tribes of Israel, at the renewal of all things. This charge will then be given to the apostles of the Lamb who will have a certain weight of authority over the other disciples or members of the body of Christ in glory; at the same time they will have means of access to the city, for in the renewal of all things, in the kingdom of Christ on earth, all people will address themselves to Christ.

The Lord Jesus wishes to make the members of his body, his spouse, holy, not having spot or wrinkle or any such thing (Eph. 5 : 27). His disciples are called members of the body of Christ, they form one body with our Lord Jesus as the first Adam was one flesh with his wife. In fact the Church is called the spouse of the Lamb. The Apostle Paul shows by a terrestrial comparison the marvellous celestial relationship. He says: For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh; this is a great mystery, but I speak concerning Christ and the Church (Ephes. 5 : 31, 32). We understand perfectly that all the members of the body of Christ on earth must be directed only by the spirit of Christ. If they permit themselves to be ruled by any other spirit they are adulterers. The apostle James says: "Ye adulterers know ye not that friendship with the world is enmity with God "—James 4 : 4.

The glorified Church will become the mother of all human beings. It is written: "Sing, o barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord" (Isa. 54). "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children" (Is. 66 : 8). We see that the disciples of Christ have a glorious part in the work of re-establishing all things of which God has spoken by the mouth of all his holy prophets (Act. 3 : 19—21). If our beloved Saviour is the glory of God, his spouse is the glory of Christ, and his apostles become the basis, the foundations of the wall of salvation — Rev. 21 : 14.

The Lord Jesus has highly honoured his beloved apostles as he wished them to have a preponderating place in the Christ. Our Lord Jesus is himself the only door, by which to reach

salvation and enter the fold, but he wished also that his apostles should be honoured, first he placed them as leaders of the twelve tribes of spiritual Israel, of the seed of Abraham, which is as the stars of heaven (Gen. 22 : 17). He wanted them also to become the twelve basis or foundations of the high wall of salvation. Of course no man can lay other foundation than the one laid, that is Jesus Christ (1 Cor. 3 : 11). This foundation is the chief corner stone on which the whole is built. The Lord also desires that we shall have built upon the foundation of the apostles (Ephes. 2 : 20). The apostle Paul shows by these words that he lays the foundation as a wise architect ; he is one of the foundations (1 Cor. 3 : 10). He says : "But let every man take heed, how he buildeth thereon . . . Now, if any man build upon this foundation, with gold, silver, precious stones," he builds up the marvellous divine character in his heart, and he lays up for himself "treasures which are in heaven" (Matth. 6 : 20). Those riches in heaven are a part of that wall of salvation, upon whose foundation each disciple must take a part in building. We know that the riches that each disciple obtains now, are obtained by injustice, calumny and all wrong doing which he suffers in order to testify to the Word and to accomplish his complete sacrifice (Rom. 8 : 18), that is why the psalmist says : "Precious in the sight of the Lord is the death of his saints"—Ps. 116 : 15.

It is certain that the placing of the doors in the wall are typical of the placing of the twelve tribes of spiritual Israel (Rev. 7 : 4—8). In enumerating the tribes, the Revelation omits Dan, instead we find Joseph ; the latter having been sold by his brethren is a type of Jesus having renounced his earthly life. The tribe of Dan indicates those who go into second death, his name means hurt, offended, bitterness and judgment ; Jacob had prophesied that Dan would be the serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward (Gen. 49 : 17). The tribe of Levi represents the little flock ; we notice in the list of Revelation 7 : 4—8, that the tribe of Ephraim is missing ; Ephraim means the consecrated ones who are of the great multitude. The disposal of the doors of the wall (east, north, south and west) proves that there will be constant access to the city and that salvation will come out of it and be dispensed by regular channels (each door is a single pearl), it is by these channels that the blessing will come, more precious than pearls. The vision of the city, looking through the door, is compared to pearls. Those who form the city itself, the new Jerusalem have all been faithful and have found the pearl of great price (Matth. 13 : 46) ; that is why the 12 doors are also 12 pearls. Rivers of

living water flow from their midst (John 7 : 38), for the city is the throne of God and the Lamb, from which flows a stream clear as crystal, which is the river of life.

We find also in the placing of the tribes round the tabernacle an interesting symbol (Num. 3). The great and high wall of salvation has twelve doors as we have seen and on these doors the names of the twelve tribes of the sons of Israel, the spiritual seed of Abraham. Our Lord Jesus himself is the true seed of Abraham and his disciples, those who have clothed themselves by faith in him, are the members of his body. The true seed of Abraham is therefore heirs according to the promise (Gal. 3 : 16, 27, 29). The twelve tribes of spiritual Israel are formed by 144,000 disciples of Christ who have received the mark of the seal of the living God (Rev. 7 : 2). They are true heirs according to the promise. The Scriptures teach, through the apostle Paul: "Now we, brethren, as Isaac was, are the children of promise" (Gal. 4 : 28). They are true Israelites in whom there is no guile.

Of the tribe of Judah, twelve thousand marked with the seal. Judah signifies **praise, to celebrate.** How wonderful it is that we have been grafted on the true olive tree and that we can also show a character worthy of approbation to the honour and glory of our great God. In fact, all the disciples are grateful and value the ways of the Lord, that is why they can sing the song of Moses and the Lamb, with all their heart they say : My soul doth praise the Lord and forgetteth not His benefits. The doors of the wall are channels through which come the treasures of blessing in favour of human beings, the heavenly Jerusalem being the source of all the blessings bestowed by God to the human race. There is the throne of God and of the Lamb, this city symbolizes the whole Christ and especially his spouse. The latter is the partner of the Lord Jesus, her Bridegroom. The Christ whole is then the Mediator between God and men (1 Tim. 2 : 5). It is by the twelve doors of the heavenly Jerusalem that the blessings of the well-beloved city will pass. It is written : Enter into his gates with thanksgiving (Ps. 100 : 4). Out of the mouth of babies and sucklings thou hast perfected praise (Matth. 21 : 7). All the inhabitants of the earth will be the children of the Christ glorified.

Of the tribe of Ruben, twelve thousand. Ruben signifies : **a son given in affliction.** The Son of God who was given for a Saviour, Emmanuel, is really the consolation and as the name of Ruben denotes is God's pity manifested. What mercy Jehovah has shown us in having given such a Saviour ! He has granted us his well-beloved son, to console us in our affliction ; this Saviour has been able to completely console us, because

he has shown us the Father and has made us to know the true God, as he says himself: "And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou has sent"—John 17: 3.

Our Lord Jesus has indeed been the consolation of all the members of his body. The new Jerusalem which typifies the Church will be the consolation of all the inhabitants of the earth, it is written: "As one whom his mother comforteth, will I comfort you; and you shall be comforted in Jerusalem"—Isa. 66: 13.

Of the tribe of Gad, twelve thousand. The name of Gad signifies **happiness** (Gen. 30: 1). The disciples of Christ, who have walked in the narrow path have been able to rejoice in the happiness and grace accompanying them daily all their life and that they will dwell in the house of the Lord for ever (Ps. 23: 6). What has been the delight of the disciple will be the delight of all the inhabitants of the earth, who will be able to reach the throne of God by means of the doors or gates of blessing.

Of the tribe of Asher, twelve thousand. Asher signifies **happy.** This name shows how happy those have been who have fulfilled the conditions made by the Lord for those following the narrow path which leads to life. It is said: "Happy are the poor in spirit, happy are they that mourn, happy are the meek, happy are they which do hunger and thirst after righteousness, happy are the merciful, happy are the pure in heart, for they shall see God, happy are the peacemakers, for they shall be called sons of God, blessed are they which are persecuted for righteousness' sake, for their's is the Kingdom of Heaven"—Matth. 5: 3—10.

The inhabitants of the earth will be happy to be able to kneel before the Eternal Father and to receive his blessing by means of the established channels of blessing, which will come from the city by its gates, as it is written: "And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts"—Mal. 3: 12.

Of the tribe of Naphtali, twelve thousand. Naphtali signifies **the one for whom one struggles.** The struggle which the Lord has undertaken to save humanity, is a great struggle, a hard fight; but our consolation is that he is conqueror. In fact, the Lord having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him (Heb. 5: 7—9). All the faithful

disciples of our Lord Jesus are strugglers who fight the great fight of faith; they are vanquishers with our Lord Jesus for which reason they will be the instructors of mankind who will also have to struggle in the Kingdom of Christ and will perfect themselves after having vanquished sin.

Of the tribe of Manasseh, twelve thousand. Manasseh signifies **to forget.** The great work that our Lord Jesus came to accomplish on earth (to wipe out the transgressions of all mankind but especially those of his beloved Church) proves that he will not remember our transgressions, but will forget them. In fact, pardon is from the Lord, his door is salvation, the door of Manasseh, is wide open. When the wall of Jerusalem is completed, riches will be great, all the inhabitants of the earth will receive the blessing as it is written: "I will blot out thy transgressions for mine own sake and will not remember thy sins." —Is. 43: 25.

Of the tribe of Simeon, twelve thousand. Simeon signifies **to be granted.** What a wonderful answer the Lord granted to his well-beloved people, to the little flock which has been delivered from all its adversaries, particularly from the world, the flesh and the devil, thus becoming a conquering people. When the little flock has really conquered, its prayers will have been answered, for it will have been faithful to its promises and to its vows of sacrifice.

The apostle John who belongs to the little flock wrote with assurance those beautiful words: "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3: 22). The little flock may like its Master pray to the heavenly Father as follows: "Father, I thank thee that thou has granted my prayer, I know that thou answerest always, but I spoke for the crowd around me so that they might believe that thou didst send me." Jesus praised God in these terms at the raising of Lazarus. Simeon's gate in the great wall will be for all nations the gate of answer to prayer as it is written: "Before they call, I will answer, and while they are yet speaking I will hear "— Is. 65: 24.

Of the tribe of Levi, twelve thousand. Levi signifies **to join, attachment, to crown.** The splendid blessing which the Eternal Father gives by the intermediary of his Son is completed in the union between the members of the body of Christ and the Head. Our Lord Jesus prayed his Father that the union be complete as it is between himself and the Father. He says: "That they all may be one, as thou Father, art in me, and I in Thee, that they also may be one in us" (John 17: 21). The wonderful attachment which the Church feels for its Master ought to be

perfect. The unity of the body of Christ is possible through absolute self-renounciation. The unity which exists between the Father, his only Son, and the members of the body of Christ is marvellous, the result will be the blessing of all nations on earth. The Christ will bless all the inhabitants on earth and will reconcile them to God in the Kingdom of Christ.

Of the tribe of Issachar, twelve thousand. Issachar signifies **reward.** The little flock will receive as the greatest of all rewards, divine nature. If those who follow the narrow path of renounciation are faithful in bearing witness, they will be persecuted. Jesus tells them again: "Rejoice and be exceeding glad, for great is your reward in heaven" (Matth. 5 : 12). The blessing which the Lord has reserved for all the inhabitants on earth is tremendous. He will give them eternal life, if they are obedient during the Reign of Christ.

Of the tribe of Zebulon, twelve thousand. Zebulon signifies **cohabitation, dwelling.** This illustrates finely the promise made by the Lord to his disciples, the faithful ones who really desire to completely fulfil the conditions made by the Lord and to accomplish their consecration vow until death. He says to them: "Abide in me and I in you; if ye abide in me and my words abide in you, ye will bring forth much fruit . . . If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15 : 5—7). The promise made to the disciples of Christ is marvellously typified in the character of Zebulon. The tribe of Zebulon also typifies one of the gates by which the blessing will reach the inhabitants on earth. The latter receive the assurance of divine love made manifest by divine grace and blessing by realising the following promise: "Behold, the tabernacle of God is with men . . . he will wipe away all tears from their eyes, and there shall be no more death"—Rev. 21 : 4.

Of the tribe of Benjamin, twelve thousand. Benjamin signifies **the son of my right hand.** The beautiful promise made by God to his faithful Son is contained in a Psalm: "Sit thou at my right hand and I will make of thine enemies thy footstool." The last enemy which our Saviour will destroy is death (Ps. 110 : 1, 2). One of the splendid promises made to the faithful conquerors, to the disciples of Christ, by our Lord Jesus is the following: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne"—Rev. 3 : 21.

Of the tribe of Joseph, twelve thousand. Joseph signifies **the cessation of barrennes and brings increase.** Our Lord Jesus, the Messiah, came down on earth, but his work has not been recognized by man, he was even rejected by the pious men of his day.

He was sold like Joseph. It is said: "It hath pleased Jehovah to crush him with suffering. After having given his life as a sacrifice for sin, he will see his seed and length of days." What a splendid type we find in this Joseph! He is a prototype of our Master who will receive as a spouse his Church composed of 144,000 members. The growth of this "grain of wheat" (of the Master) is marvellous. The corner stone is the foundation of the whole city of Jerusalem which will be formed with 144,000 vanquishers. The seed of Christ, reinstated humanity will be the crowning of the work. The bringing forth of Christ puts an end to the barrenness of his spouse and marks its growth according as it is written: "Sing, o barren, thou that didst not bear; break forth on the right hand and on the left; and thy seed shall inherit the gentiles and make the desolate cities to be inhabited; be not ashamed neither be thou confounded, for thou shalt forget the shame of thy youth and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband"—Is. 54: 1, 3, 4.

The doors of the city will then be the channels of blessing, which will be over all the inhabitants of the earth. What encouragement for us, dear readers! Let us then be faithful to our consecration vow so that we may share in such a treasure of grace and blessing.

The wall of the city is, as already mentioned, built of precious stones, the material employed for its building is a type of the high price paid for man's salvation, all the sufferings and death of our Lord Jesus (who was and is the corner stone) and of the apostles (the twelve bases) who had a special share in the sorrows of Christ, wherefore our Lord Jesus says to his apostles: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20: 23). The immense riches which the Christ has laid up in heaven will suffice to enrich all the inhabitants of the earth. To obtain these riches one must become poor. The Scriptures tell us: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9). The Lord Jesus has shown us the way, so that we may follow in his steps.

Dear readers, will you not also be faithful disciples of Christ, will ye not suffer with him, that ye be also glorified with him (Rom. 8: 17), so as to obtain riches in heaven and to be one with our Lord Jesus and dispose of them according to his commands? This salvation is faithfulness, grace and mercy and is shown to us in the wall which surrounds the holy and well-beloved city.

According to the vision, the wall of the city had twelve

foundations, all those foundations were adorned with precious stones.

The first was of jasper, the type of light, of the transparency of the divine character which is a guarantee of the unchangeable faithfulness of God in all His promises. The Church is also true, her members who are led by the holy spirit form the body of Christ. Therefore the Church acquires that marvellous divine character, that transparency and light which will in her good time enlighten all nations.

The second was of sapphire. The sapphire is the type of faithfulness fidelity. Its blue colour is fidelity, its chrystalline form has twelve facets. The gold on the blue ground indicates God's fidelity. The beauty of the azure as if dotted with gold makes one think of the brilliancy of stars in a serene sky. The crystallization of the sapphire in twelve equal facets symbolises fidelity towards the twelve tribes of Israel. The Church is faithful to her vow and to its Master, she bears witness of sacrifice which so enriches her that she can pardon the unfaithfulness of men later on.

The third was a chalcedony. The chalcedony represents a crystal with twelve facets. The chalcedony means obedience and submission. The Church has submitted to the will of God rendering good for evil. That is why she can pardon the non-submission of mankind during they Millennium when the repent and confesses its sins.

The fourth was of emerald. This stone means immortality, that condition of life in which death becomes impossible. Truth, the light symbolized by the first foundation (jasper) permits the disciple to keep his vow of consecration faithfully as symbolized by the sapphire. The keeping of the vow of consecration necessitates absolute obedience symbolized by the chalcedony. After having passed through these three degrees of formation of character the body of Christ, the glorified Church, attains to immortality, indicated by the emerald. Therefore the Church represented also by vine-branches, produces such marvellous fruits. Let us not forget that all those fruits truth, fidelity and obedience are given to the Church because she is of the vine, attached to the Master and could do nothing without him. However we rejoice in the fact that the Church is called the mother of humanity, she will evidently become so and will dispense eternal life to her children.

The fifth was a sardonyx, meaning purity, humility. The sentiments of the Church are those of Jesus Christ. Our Lord Jesus humiliated himself even to the death of the cross wherefore God also hath highly exalted him (Phil. 2 : 9). His beloved Church treads the same narrow way, she has also the privilege

of humiliating herself, so as to set an example to mankind and to invite men to humiliate themselves so that they may accept all the conditions imposed on them by Christ. The humility of the Church and her humiliations (she is despised and beaten like her Master) are great riches to her, she will then be able to forgive mankind all their sins committed through pride.

The sixth was a sardius, emblem of the spirit of Christ, spirit of sacrifice. The sardius is of a bright flesh colour. The Church has been constantly washed in the blood of Christ ; that is a work of grace, mercy and love that the Lord Jehovah has favoured her with. If the blood of Abel cries for vengeance the blood of Christ and of the Church cries for mercy for sinners, who during the reign of Christ invoke their King and will obtain mercy.

The seventh was a chrysolyte. This foundation is the emblem of divine wisdom. The Church led by her Head during the evangelical age, found the path of wisdom, which leads to honour, glory and immortality. The stone itself is the colour of gold rather greenish. If our Lord Jesus has been the wisdom of the Church (1 Cor. 1 : 30), the Master having led her into the narrow way which is a glorious path but foolishness to him who has a wordly spirit, for it is necessary to have the spirit of God to discern it (1 Cor. 1 : 18), the Church will naturally be wisdom for the whole world ; according as it is written : "She openeth her mouth with wisdom . . . her children arise up, and call her blessed" (Prov. 31 : 26, 28). It is in this marvellous and glorious path of the holy way in which even the foolish will not deviate, that nations, children of the Church, will be led. In this path there will be no lion, the meek will walk in it," the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads ; they shall obtain joy and gladness and sorrow and sighing shall flee away "—Is. 35 : 8—10.

The eighth was a beryl, type of the Father's love. It is of a greenish blue. It is interesting to notice that this stone crystallizes in the hexagonal system ; it generally has sixty-six lateral sides of various sizes and two base surfaces. The 66 side surfaces represent the sixty-six books of the Bible and the two bases the Old and New Testament. The sixty-six books of the Bible bear witness to the divine love revealed in Christ. The Lord Jesus reveals that love in the members of his body, which is the Church. Divine love has been shed in the hearts of the disciples by means of the holy spirit, so as to produce by the realization of it, and living up to it, many noble actions of patience, kindness and compassion. But we

know that the spirit of God which shows the disciples of Christ the Father's love guides them on to the spirit of sacrifice. That is their motive in all things. Love is a grace exceeding all others. Mercy is a manifestation of love, which is triumphant over the judgment given against mankind. These manifestations are again found in the spouse of Christ, for she continually manifests compassion in her dealings with mankind.

The ninth was the topaz. It is the emblem of benevolence, of that benevolence which the Lord has shown to his Church; his immense compassion shown in the symbol found in this stone proves that the Church has constantly obtained forgiveness and remission of its sins during its earthly career. The Lord has shown ineffable and continual benevolence, never being discouraged. That is a precious pledge for all the human race proving that in Christ's Kingdom, they will obtain mercy continually; their requests will be received with kindness. If in one sense it is the reign of the rod of iron, in the other sense it will be the reign of justice and benevolence.

The tenth was a chrysoprasus, symbol of patient endurance. In fact, the disciples of Christ must keep the word of his patience (Rev. 3 : 10). Therefore they must develop a glorious and a patient disposition. It is with untiring patience in all trials that the disciples must endure persecution and all manner of adversity, thus, they will be able when all things are reestablished in the Kingdom of Christ, to forgive the impatience of the world and cause it to benefit by the heavenly riches acquired during the earthly pilgrimage.

The eleventh was a jacinth. This stone is the type of constancy. We here notice that the 9th, 10th and 11th foundations are derivations of the 8th for constancy of the disciples of Christ in the ways of the Lord shows the infinite love of God. He it is who gives to the disciples of Christ that constancy which nothing can shake; the change of disposition in order to obtain that constancy can only be obtained by the love of God shed abroad in our hearts (Rom. 5 : 5). How many temptations and difficulties must be overcome. Blessed is he who walks constantly in the path of the Lamb. By its earthly experiences the Church will have acquired that constancy, that patient endurance. That also is the salvation of the human race, for that patient endurance is needed in order to save them and to free them from corruption and evil. An absolute patience is necessary. For that reason Christ and his Church are the consolation and the desire of all nations—Haggai 2 : 7.

The twelfth was an amethyst, emblem of royalty. It is violet, bordered with purple, a mixture of deep blue and dark red. If the twelfth foundation is an amethyst, which is the emblem

of royalty we see that it is only by gradually walking the narrow way, that the spouse of Christ attains so glorious a character. If our Lord Jesus the King of kings, gives to his faithful disciples, the titles of kings and sacrificers, he does not offer them an undeserved honour, he does it because the faithful have not been contented with their life, but have faithfully given it up, as a living sacrifice, holy and agreeable unto God; this is the sacrifice which brings comfort to the human race and which is the pledge of salvation proclaimed and which will be realized. It is written: "In that day shall this song be sung in the land of Judah; we have a strong city: salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in" (Is. 26: 1—2). The marvellous and characteristic trait of the plans of God is here shown as the crowning work of the divine Jehovah. If our Lord Jesus was marvellously exalted, if he has become the King of kings, the Queen is also on his right arrayed in gold (Ps. 45: 13). The queen, the bride of Christ, will be the mother of the human race. She has also her place with Christ when he is considered as king and sacrificer, for that reason all her children will be at the end of Christ's reign, as kings having dominion over the earth, as Adam had before his fall—Gen. 1: 26.

We have followed joyfully the teaching which the Lord Jesus gives to all those who obey him faithfully, we think that this beautiful revelation of divine grace will be a great comfort to all those who seek for true happiness which is found only in Jesus Christ. We have been able to follow up this introduction, and to recognize that if on one hand, Jehovah is the Sovereign, he has on the other hand made his Son the King of kings, namely the Head of the body of Christ, for the body of Christ is also formed of kings and sacrificers. We have comprehended that all was done with disinterested love; therefore the whole of divine creation praises Jehovah, the Lord of heaven. All the works of Christ proclaim his greatness. The Christ glorified as well as all the works of the Christ, will praise him and praise the Father. Thus the manifestation of the love of God in Jesus Christ will praise Jehovah for all eternity, and the Church will praise her well-beloved Lord and Master for all eternity. The praises addressed to the Lord Jesus will return to the Father; when the spouse of Christ is honoured and praised all the praise addressed to her and all her glory will return to her beloved, the Lord Jesus. There will be but one flock and one Shepherd in heaven and earth.

This wall of salvation will truly praise the Lord; the spouse of Christ will also be truly honoured and praised, ac-

cording to our Saviour's wish. Here are the prophetic words written on this subject:

Praise to the bride of the Lamb who is the glory of our Lord Jesus.

"Who can find a virtuous woman?
For her price is far above rubies.
The heart of her husband doth safely trust in her, so that
He shall have no need of spoil.
She will do him good and not evil,
All the days of her life . . .
She openeth her mouth with wisdom
And in her tongue is the law of kindness.
Her children arise up and call her blessed
Her husband also and he praiseth her."—Prov. 31 : 10—28.

We consider that the above description clearly indicates the character and the attributes of the great multitude as well as the character and the attributes of the little flock. The part and the work of the Church show forth now the mystery of piety quite clearly: "Christ in us the hope of glory" (Col. 1 : 27). The revelation of the mystery of piety also permits us to easily discern the actions and manifestations of the false church shown in Revelation in form of symbols (the great prostitute, the beast, its image the false prophet, Babylon) which is the mystery of iniquity. Let us go back to the time when our Lord Jesus was led by the spirit into the desert to be tempted. His example will give us strength, having now also received the vision, we will as he did follow the narrow path, which leads to life and immortality.

CHAPTER THE FIRST.

THE CHURCH OF EPHESUS.

"He that hath an ear, let him hear what the spirit saith unto the churches."—Love of the Lord for his Church.—Why the apostle Paul was the angel of the church of Ephesus.—The church of Ephesus coincides with the Jewish harvest, it began we think in the year 33 and ended in the year 73.—Signification of the destruction of the national existence of the Jewish people.—The work accomplished during this period was very great.—The great perseverance of the church of Ephesus.—Why this church could distinguish those who called themselves disciples of Christ but who had the spirit of the world.—A full consecration was the principal object of the instruction of the apostles and in particular that of the apostle Paul.—A few cases in which the apostles were obliged to use very severe language in order to blame certain acts of unfaithful disciples.—Subtile temptations which the Church of Epnesus allowed to be brought in.—The actions of the Nicolaitanes.—Error of the doctrine according to which the Church of the living God is formed of two classes: the clergy and the laity.—

Iniquitous character of this doctrine which hinders the formation of a clear judgment.—Behaviour and true attributes of the elders and of the deacons.—How the mystery of iniquity had begun to act.— The first love.—Conditions for the assembly of the Lord to work normally.

"Write to the angel of the church of Ephesus [of the epoch of Ephesus]."

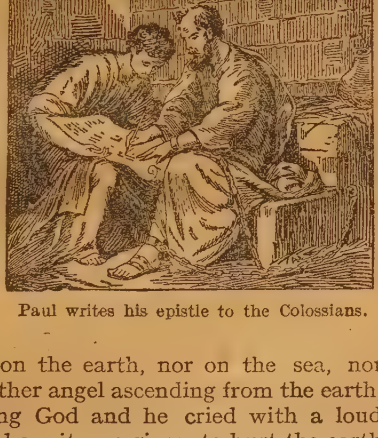
The Lord Jesus speaks in solemn words: "He that hath an ear let him hear what the spirit saith unto the churches."—Rev. 2: 7.

The Lord Jesus has promised tender affection to his beloved disciples. He says: "Lo. I am with you always even unto the end of the world" (Matth. 28: 20). He continually bore his well beloved disciples in his loving heart and he intercede for them, being their advocate (1 John 2: 1). He strengthened them and left them a wonderful example of abnegation and tender affection. The Lord Jesus also made them understand that to become members of his body, a part of the Church, they must fulfil the obligations imposed on them and never forget that it is only in renouncing self, accepting the blood as a ransom that they can be received by Him as members of his body, or members of the Church.

The tender solicitude of our Lord Jesus has induced him to make personal promises to his disciples and to comfort them by assuring them of his continual help, minute by minute. He ends each one of the messages by these words: "He that hath an ear let him hear what the spirit saith unto the churches." The Lord Jesus has said: "I leave you not alone, I will pray the Father and he will give you another comforter, the spirit of truth who will guide you into all truth; he shall glorify me because he will receive of mine and shall show it unto you"—John 16: 13.

The apostle Paul was, it is thought, the special messenger during the period of the church of Ephesus. He had the care of all the churches (2 Cor. 11: 28). The apostle Paul was called from the time of his birth (Gal. 1: 15). He took the place of the apostle Judas, he was not elected by the other apostles for the election of members of the body of Christ cannot become valid in a meeting, we know that the other apostles had chosen Mathias, while the apostle Paul was chosen, as all the other apostles by the Lord himself who sets the members, every one of them, in the body as it pleaseth Him (1 Cor. 12: 18). Paul was a chosen instrument to make known the name of the Lord to the nations, to kings, to the sons of Israel. The Lord showed him all he would have to suffer in his name because he was a chosen vessel (Acts. 9: 15). His anxiety about the churches caused him to write the numerous epistles, which were all inspired by the spirit of God; his numerous consolations and exhortations were, for the different assemblies to which they

were addressed, the means of great blessings. Every child of God can easily recognize the apostle Paul as the first of the seven messengers, he was really a star in the hands of the Lord to exhort his people and supply them with the necessary nourishment so as to encourage them to persevere; his epistles were also intended to remind, rebuke and point out the right path to follow. In fact, we find him again at Jerusalem, in Syria, in Asia Minor, in different islands of the Mediterranean, again in Macedonia and various other countries; this truly faithful messenger ended his career in Rome, bearing splendid witness, sanctifying the name of his Master and that of the Father in heaven. The apostle Paul never wearied for an instant in his task; therefore he was able to say at the close of his career: "I have fought the good fight, I have finished the course, I have kept the faith, henceforth there is laid up for me a crown of righteousness.—2 Tim. 4: 7, 8.



Paul writes his epistle to the Colossians.

The measures taken by our Lord respecting the Church are pointed out in the holy Word. The Lord mentions them in these terms: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds, that no wind should blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the earth, having the seal of the living God and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. 7: 1—3). This message shows that the mystery of piety is unveiled to a class of persons, here called the servants of our God. They receive the glorious gospel by means of the holy Word, and also by means of the spirit of grace and truth which make the Word alive to them. They are sealed by the power of the holy spirit and with the seal of the living God. This takes place during the evangelical age. This glorious truth has however only been realized by consecrated saints. We explained this when we spoke of the character and

attributes of the Church of Christ. We also mention it several times in the course of our explanations about the seven churches of Asia.

Our text shows us four angels standing at the four corners of the earth, holding the four winds so that they should not blow on the earth. When these angels let go the four winds, the work will begin which will rush all mankind in pain and sorrow. The pain will have been caused by a malignant and dangerous ulcer which will fall upon the men, who have the mark of the beast and who worship his image (Rev. 16 : 2). It is also the effect of the first vial which is poured on the earth ; when the seven vials will have been emptied, the day of anger will fall on humanity. Of course on examining carefully we shall understand perfectly what the malignant ulcer is. This is shown to us in another place. The four angels which are bound on the great river Euphrates are loosed by the sixth angel (Rev. 9 : 14) and the four angels are then free for a hour, a month and a year for to slay the third part of men. The number of horsemen in the army is 2 myriades of myriades which makes two hundred millions, that is the approximate number of protestants. Later we shall return to this subject when studying the character of the church of Philadelphia and the events which took place during that period. The four angels were bound until the Reformation when four great movements were manifested, the Lutheran movement, in 1518, the Anglican movement, in 1532, the Presbyterian and Baptist movements in 1536. These movements were not repelled and had not their great importance in a political sense, until the French revolution as we shall show later.

All these movements, even those manifested later, were only classed together at the forming of the evangelicall alliance. The four angels were then held back until an appointed time until the Reformation ; while papacy reigned supremely. The four winds were then let loose, we shall see how the Reformation produced first of all the terrible hurricane of the French revolution and how it will finally be, on account of lights subsequently given the cause of a terrible storm ; that storm will rage and cause great tribulation. Until then that wind must blow neither on the earth (on the organised and civilized elements of the time) nor on the sea (on the deep layers of nations) nor on the trees, typifying certain children of God.

We remind our readers that the Church is a virgin from the beginning and will be so until the end. The holy Word says : "Sing, o barren, thou that didst not bear" (Isa. 54 : 1). It is therefore logical to conclude that if the Scriptures show us a woman in travail of childbirth, it does not mean the true

Church, but the imitation which has never been recognised by the Lord—Rev. 12 : 1, 13—17.

The apostle Paul was the messenger of the church of Ephesus, this period of the Church began at Pentecost in the year 33 and ended in the year 73. During that period the Lord showed his great patience and kindness, for after the crimes committed by the jewish people against the Son of God and his disciples, it is certain that terrible retribution was to follow. It was then in the year 73, in April and about Easter, that the relative independence in which the Jewish people still lived was completely annulled, the whole country being invaded by the Romans. Jerusalem fell into the power of the Roman general Titus, the people fell into great distress, it is said that the suffering was so terrible and the famine so great that mothers ate their own children. Judea was not entirely subjugated after the taking of Jerusalem, for three fortresses still stood. Herodium, Macharius and Masada were the last vestiges of jewish power. The first day of the feast of Easter Eleasar induced the heroic defenders of those fortresses to put their own wives and children to death and then to fall on their own swords. The Romans found only corpses except a few women and children who had succeeded in hiding themselves in caves. It was the most terrible retribution and the accomplishment of the Word, which says : "That which one sows, one shall also reap." The warnings which had been given by our Lord Jesus in Matthew 24 were therefore completely realised. Jesus had said, in speaking of the building of the temple." See you not all these things ? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down" (Matth. 24 : 2). The Roman general Titus had ordered the soldiers to spare the temple but his word was not obeyed. The predictions of our Lord were realized, flaming fire-brands were thrown on the temple, and it was completely destroyed. This terrible distress did not happen by chance ; John the Baptist had said that the Lord Jesus would baptise with the holy spirit and with fire, thus came the realisation of his prophecy —Matth. 3 : 11.

The first period of the Church begins in the year 33 and ends in the year 73, this period is also called the Jewish harvest ; during that time the disciples of Christ did the work of harvesters. They were specially sent to the lost sheep of the house of Israel. We see in the Acts of the Apostles that the ground was prepared for them, in the midst of the people of Israel, as in one day only the assembly at Jerusalem had increased by three thousand souls (Acts. 2 : 41). It is said again that the Lord added every day to his Church such as should be saved. It is reasonable

to suppose that the divine Word would be carried out. If John the Baptist had announced that our Lord would baptise with the holy spirit and with fire, it was to be supposed that all those who were not baptised of the holy Spirit to become truly consecrated disciples of Christ would be baptised in the fire of affliction by that fire which fell on the jewish people called by John the Baptist unquenchable (Matth. 3 : 12) ; it burns for the jewish people until our day with the exception of a few privileged Jews that poor nation suffered the fire of the destruction of Jerusalem and of the whole country and also the fire of affliction which continues to burn in our day ; when one thinks of the terrible afflictions which are still the lot of the people of Israel, still in Russia, Galicia &c., one can understand how they have suffered. This shows the burning of chaff in the fire of affliction.

The Church of Ephesus signifies **"permission, approbation"** and according to tradition, **the desirable ;** it is an important epoch as we see. It is the beginning of the evangelical age. At that time the Lord Jesus proclaimed his message in a special way by the apostle Paul : "Thus saith he who holds the seven stars in his right hand, he who walks among the seven golden candlesticks." This expression of our Lord Jesus shows that he walks with his Church and directs it from beginning to end. It is he who holds in his right hand (directs them) the different messengers who were sent successively to the Church. The Lord Jesus shows in this message that he has recognised the work of the true Church. It is an essential point for that Church, it was necessary that the Lord should recognise the members of his body and their works. There was an immense amount of work to be done. The first Church had representatives everywhere, the apostles were still alive, but most of them were at Jerusalem. The work accomplished was great. If we think of the difficulties of travel and the extent of the different countries affected by the Gospel, we see that the apostles accomplished feats of valour. We find the apostle Peter at Babylon and in Mesopotamia ; from here he sent his first epistle. Again we see him at Jerusalem and Joppa. We see Paul at work in Asia Minor, in Greece, in the Mediterranean islands, in Spain, in Africa, at Rome where he ended his brillant career. We need not be astonished that he wrote to the Colossians that in his time the Gospel was preached to every creature under heaven — Col. 1 : 23.

These few facts suffice to show us what great activity was displayed by the first disciples. We also understand that our Lord Jesus appreciated the work. This ought to encourage us who live at the end of these times, the apostles have accomp-

lished a noble task and have left us a fine example, we know that the work in Christ is not in vain. The Saviour recognised the perseverance of the Church of Ephesus, he knew that that church would not encourage the wicked, but on the contrary would persevere without fail. In fact, perseverance was a characteristic feature of the church of Ephesus, for it accomplished much work.

Our Lord Jesus who rejoices in the good intentions of his disciples knows how to appreciate all that is done in his name for the Kingdom of God, in order to establish it. He himself was the first to suffer, to endure opprobrium from sinners. The Lord recognises the perseverance of the first Church. It is encouraging to see that the Church of Ephesus could persevere in the holy doctrine; the Lord Jesus praised her thus: "I know that thou canst not bear with the wicked," which means those who are **ready** with the Word of God, but who do not live up to it and are as pharisees, they have not the word in their heart to let it act by the holy Spirit. Jesus adds: "Ye have proved those who call themselves apostles and are not, and have found them liars." This is a true proof that the first church has recognised and not followed those who are not with her, she knew the spirits which were of God (1 John 4 : 1). The Lord's assembly must be directed by the spirit of God. All the assemblies which form the body of Christ have the same programme, the same hope, the same aim. Let us not forget that the Lord Jesus is the supreme Sacrificer, he directs the whole priesthood. It was then necessary that it should be Him who during the evangelical age should direct the trials sent to each one of his disciples. It was also necessary that the holy priesthood should be erected with living stones to build a spiritual house, to offer up sacrifices acceptable to God (1 Peter 2 : 5). It is then the spirit of sacrifice which animated and will until the end animate all true disciples; that spirit constrains us to completely renounce personal earthly things.

With such a programme it was certainly easy to recognise those who wished to be considered true disciples and who had a worldly spirit, not the spirit of sacrifice, that spirit which animated the apostle Paul; he expressed himself in the following terms: "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service' (Rom. 12 : 1). The meetings were then directed by the apostles and especially by the apostle Paul who energetically exhorted the disciples of Christ not to conform to the present world, but to be one with him, with our Lord Jesus, by a death like unto his death (Rom. 6 : 5). The apostle further

says: "Wherefore I beseech you, be ye followers of me" (1 Cor. 4: 16). He teaches how one must behave to become a disciple of Christ. He says: "Being reviled we bless, being persecuted, we suffer it, being defamed, we intreat" (1 Cor. 4: 12). As a matter of fact the apostle Paul was a follower of our Lord Jesus, who himself says: "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you" (Luke 6: 27, 28). It is certain that the assembly of Ephesus, having such a messenger at its head, would at first sight recognise the false brethren, here called the wicked, it would also recognise false apostles, those who said they were especially sent by the Lord, it would distinguish them in listening to the teaching of its spiritual messenger.

It is a difficult task to recognise the wicked, for by this is meant, not habitual wrong-doers nor those who are outside the pale of the law, but those who pretend to be disciples of Christ and who behave irreproachably before the world, who have constantly the name of the Lord on their lips but who speak evil of their brethren in an insidious manner; according to the Scriptures God says to the wicked: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?" (Ps. 50: 16). This teaching is seldom well understood, it is thought that the wicked mentioned are incredulous, but we know that the incredulous have not the statutes of God in their mouth as they do not know of the existence of an alliance by sacrifice. Here is meant a disciple of Christ who allows himself to be led by the spirit of the enemy, having lost the spirit of the Master. He still enumerates his laws and has continually his alliance on his lips. He speaks of consecration, he speaks of the Lord, but his tongue is a tissue of lies, because he knows the theory, but does not put it into practice, he speaks against his brother, who lives up to his consecration and who is faithful to the Lord. The faithful disciple is a living reproach to the wicked—Ps. 50: 16, 20.

During the time of the church of Ephesus which begins as already mentioned in the year 33 and ends in 73, there were different manifestations in that church. In the reproaches and the exhortations addressed by Paul to the Corinthians, in both epistles, we may understand that there were among them some who did not behave like new creatures led by the spirit of Christ; he rebukes them telling them that they are carnal as they have still jealousies and disputes among them; some of them even showed a sectarian spirit and said: "I am of Paul, I am of Apollos &c., he made them understand that they ought to behave in a manner worthy of Christ and live up to their con-

secration, so as to put the wicked away from them (1 Cor. 5 : 13). The apostle tells them that a man who does not conduct himself in that manner and who has been taken in a fault in grievous sins, must be delivered up to Satan for the destruction of the flesh so that the spirit may be saved in the day of the Lord Jesus— 1 Cor. 5 : 5.

The uprightness of the apostle is really remarkable. He is without respect to persons, he speaks the truth in all its intensity, but in spite of that he was beloved with true brotherly love by different churches, especially by the church of Ephesus. When he took leave of them, he addressed his last exhortations to them as follows: "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship"—Acts. 20 : 34—38.

His courage and his fidelity to his vow of consecration brought the apostle Paul great tribulation as he himself says. He suffered imprisonment, was often in danger of death, received five times forty stripes save one, thrice was beaten with rods, once stoned, thrice suffered shipwreck, a night and a day was in the deep, in journeyings often, in perils of waters, in perils of robbers, in peril of his own countrymen and by the heathen, in perils in the city, in the wilderness, in the sea, among false brethren" (2 Cor. 11: 24—27). However the apostle Paul considers the sufferings of this present time not worthy to be compared with the glory which shall be revealed in us (Rom. 8 : 18). The sufferings of Christ really abounded in him (2 Cor. 1 : 5), therefore he could say truthfully: "According to the grace of God, which is given unto me, as a wise master-builder I have laid the foundation"— 1 Cor. 3 : 10.

It was thus, that one of the foundations of the wall of salvation was laid, another foundation of that wall was also laid when our beloved Saviour said to Peter: "I say unto thee, thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it" (Matth. 16 : 18). In fact the Church is built on that other foundation, which Peter had the honour of laying by the afflictions which he endured. The wall of salvation of the Church rose on that foundation and against that foundation the gates of hell are powerless for death has been conquered during the day of pro-

pitiation which began by the sacrifice of Jesus and which ends by the complete sacrifice of the Church.

The apostle Paul who is the messenger of the church of Ephesus was not alone in his inability to suffer the wicked, as our Lord Jesus says to that church. The other apostles especially Peter put the disciples on their guard against those wicked ones, those who had turned aside from the sound doctrine and had allowed themselves to be tempted by the worldly and covetous spirit. The apostle Peter says: "Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities . . . they, as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness . . . Having eyes full of adultery which cannot cease from sin; . . . which have forsaken the right way and are gone astray following the way of Balaam . . . These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error; while they promise them liberty they themselves are the servants of corruption . . . For after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and are overcome, their latter end is worse than the beginning. It would have been better for them not to have known the way of righteousness than, after they have known it to turn from the holy commandment delivered unto them. It happened unto them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire"—2 Peter 2: 11—22.

These words strangely severe are a splendid testimony in favour of the first church and prove that it had leaders who could not bear them which were evil as the Lord Jesus said to the church of Ephesus (Rev. 2: 2). The severe but just words of the apostle James also confirm what has been said on the subject—James 4: 1—4.

The Lord Jesus also praises the church of Ephesus, because she had tried and unmasked those who call themselves apostles and are not so and whom she had found to be liars. The witness which she bore drew down persecutions upon her, those terrible ones in the reign of Nero. Those persecutions rid her of certain elements which were beginning to glide into her midst and which the apostle Paul had unmasked energetically qualifying them as false apostles, deceitful workmen, disguised as apostles

of Christ. The subtile way in which these persons proceeded is not surprising, because, says the apostle, Satan even disguises himself as an angel of light, so it is not strange that his ministers also disguise themselves as ministers of righteousness (2 Cor. 11 : 13—15). The Lord still bears good witness to the Church of Ephesus because of her perseverance and indefatigableness; in truth, this period was for the Church of Ephesus a time of suffering endured for the Lord's sake (Rev. 2 : 3). At this time the Church accomplished a true work of perseverance in suffering, this fact is especially noticeable when one considers all that the church suffered and did not faint. The Lord also approves the Church of Ephesus because she rose up against the Nicolaitanes and hated their works.

By works of the Nicolaitanes, the Lord means that at that time there became manifest in the Church persons having an appearance of piety who tried to dominate and subdue the Lord's people, they appeared to be pious but abjured that which renders piety efficacious. The apostle Paul says in speaking of them: " . . . These are they who creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to a knowledge of the truth" (2 Tim. 3 : 4—7). The apostle Peter exhorts the elders to feed the flock of God, taking the oversight thereof, not by constraint, but willingly (1 Peter 5 : 2). Nevertheless we see clericalism already defined in the period of Ephesus and beginning to form the mystery of iniquity. If the mystery of iniquity formed by the influence of clerical tendencies and becoming more and more evident could not appear in a manifest manner, during this period, it was because the apostles, especially Paul, were still directing the work of the Church. Thus they kept things in order by their numerous writings and incessant work. The apostle Paul in his time noted the unequivocal appearance of the symptoms of the iniquitous work to be carried out later by the papacy, also called antichrist. He also saw what confusion would be caused by the false church pretending to be the true one and soliciting to attain its object the help of the secular power of the governments of the world. These last in league with papacy, the catholic church and its image, the protestant church (including the various denominations) form "the beast". As for the counterfeit church, papacy, she is called the " prostitute" (Rev. 17 : 1, 5). The apostle Paul says: "The mystery of iniquity is already at large, only the one who holds it back must disappear [that is to say the angel of the Church of Ephesus and the apostles]. Then will appear the impious one . . . This apparition of this impious one will be caused by the power of

Satan, with all sorts of miracles, signs and lying wonders and with the seductions of iniquity"—2 Thess. 2 : 7—9.

The apparition of the mystery of iniquity was impossible during the life of the apostle, because the mystery of iniquity is a seductive and deceitful manifestation, having for its foundation religious power. The more this religious power approaches the truth, the more seductive it is, because it is less easy to distinguish the difference between those who live in truth, and those who do not. The seduction is all the more subtile because the latter are powerful agents in the adversary's hands. The devil continued to make the same kind of proposals to the Church as he made to our Saviour in the desert when tempting him. The work of the Nicolaitanes is subtile and a powerful arm in the hands of the adversary, it insinuates itself surreptitiously into the midst of the assemblies of the Lord and puts to flight the spirit of God which is a spirit of liberty. The Lord has allowed the mystery of evil, to discipline mankind so that they may live to the honour and glory of our great God and know how to discern good and follow in its steps. The work of the Nicolaitanes is a work directed by the power of Satan, it takes from the disciples of Christ the liberty to choose between good and evil, it consequently takes from him the power of training himself (by the help of the holy spirit) to choose between good and evil and follow good. The visible qualities and natural gifts possessed by certain people in the bosom of the Church, are for them a stumbling block, those disciples are put on trial to see if they will employ their faculties and influence in order to reign over the assembly, to be the leaders who take upon themselves the responsibility incumbent on every disciple and decide for him that which is good and that which must be rejected. Those who act thus take away from the assembly the trouble of putting to the proof the spiritual food provided and deprives it of exercising discernment between good and evil. The assembly of the Lord, the Church, is formed of living stones, each one of these living stones is an active member on whom the duty is personally incumbent of eating, digesting and assimilating the divine Word by means of the holy spirit, only in that case can the food destined for the new creature profit him.

The thought of the living Church of God being formed of two classes, the clergy and the members of the Church considered according to this as children incapable of discerning between good and evil is then radically false. The Church of the living God is not ruled by elders or deacons although they seem at first sight to fulfil the office of the clergy. The elders or deacons who take away from the disciples of Christ the right of training

themselves to discern between good and evil, between the will of God and the evil spirit (an essential work in the forming of character) accomplish as iniquitous a work as that of the clergy, although they call themselves by another name. The work of the Nicolaitanes which is still in existence, is an artifice of Satan to prevent the disciple of Christ of being capable of judgment. By this means he is exempt from responsibilities and personal duties, which are concentrated in the hands of the clergy, or if in small denominations in the hands of the elders and deacons. By this fact the development of a trained and healthy judgment in each member of the Church is completely done away with. The apostle Paul has severely censured this behaviour. He says that those who do not discern the Church, the members of his body, who do not allow the spirit to work in them (to enlighten and to lead the Church into truth) are guilty and condemned, because they do the work of the adversary. The latter would like that the members of the Church should not be truly consecrated that is why he has successively imitated the Church of the living God, as different religious denominations so called christians existing in our day prove. An assembly of the Lord which places its salvation in the hands of the elders and deacons or in the hands of the clergy, because it lets itself become absorbed by the amusement of the world, is in the alarming position described by the apostle Paul as follows: "For this cause many are weak and sickly among you, and many sleep."—1 Cor. 11 : 30.

We notice now how dreadful the work of the Nicolaitanes is manifested in our day by all religious denominations. Certain elders and deacons accept the mission of tranquilising their assembly by lulling it with deceitful illusions and the assembly ends by relying entirely on them. The duty of the elders and deacons according to the divine Word is to insist energetically that to be a member of Christ, self-renounciation is obligatory and to make an alliance by sacrifice and to wish to sacrifice one's self.

For an assembly to work normally everything should be clearly understood. We must remember that the elder, as his name indicates, is an ambassador, a mediator, an intercessor, he is also the senior of the assembly. In fact, the elders represent in a way the assemblies before God, they ought to bear them in their hearts continually and to intercede for each member. Moreover, as the elders represent the Lord before the assemblies, they ought to show the assembly its duty, especially the principal duty which is placed before each disciple of Christ, that of being a living stone, guided by the spirit of God.

They ought to make them understand that that grace cannot be ours without the daily sacrifice of our life and of all our earthly desires. The elders will see that the assembly of the living God, the Church, walks in the narrow way so as to truly form the body of Christ, baptized into one body —1 Cor. 12 : 13.

The deacons as their name indicates are the servants. They were added to the apostles and elders to serve at table, therefore they have a special mission and a special honour for to serve in the assembly is an honour, whatever may be the service rendered. We must first remember that the Church should be built of living stones. All the members of the Church must be governed directly by the holy spirit. If the instructions are given by the elder these instructions ought to be in harmony with the spirit of God. All service of a disciple has for its foundation a continual self-sacrifice. The only way of finding out that an assembly is the Church, is by seeing if all its members voluntarily and with love wish to be sacrificed daily. As soon as there are contestations between two persons, this demonstrates that neither are members of the body of Christ because neither will give his life for his brother. We see by this that the work of the Nicolaitanes ends by vanquishing those who do not daily constitute themselves a living sacrifice, who are not real disciples of Christ ; this work has always tried to ingratiate itself with the true Church but has not succeeded for the true Church during the seven periods as also that of Ephesus has resisted, because the Lord himself severed the branches which produced no fruit leaving only the true ones which produced good fruit.

The reproach to the church of Ephesus was that she had abandoned her first love. That shows us that the cross of Christ was already unpopular. If on one side, the Church had great zeal and perseverance in work, on the other side, the love of sacrifice was partly lost. The apostle Paul was obliged as also the other apostles to show energetically that all work, all that might be done outside and in the Church, was of no value unless the disciples of Christ bore their cross faithfully, retained the love of sacrifice and with joy and gratitude were continually desirous of following the narrow path and of offering themselves daily without ceasing, for the Lord's service. Paul is obliged to write to the Corinthians : "Now ye are full, now ye are rich, ye have reigned without us . . . we are fool's for Christ's sake, but you are wise in Christ . . . ye are honourable, but we are despised" (1 Cor. 4 : 8—10). The apostle shows them how to walk in the love of God, in the first love, which is the portion of the truly consecrated from the moment of their consecration : "Being reviled, we bless ; being persecuted, we suffer it ; being

defamed, we intreat" (1 Cor. 4 : 12). The apostle adds: "And if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and rejoice with me" (Phil. 2 : 17, 18). We see here that the apostle Paul is happy to offer himself up as a sacrifice and rejoices at the chance of doing so. He exhorts the Philippians to rejoice with him in the narrow way and elsewhere he exhorts the brethren to present their bodies a living sacrifice, holy and acceptable —Rom. 12 : 1.

The apostles of the Lamb and especially the apostle Paul retain in an admirable manner the first love of which our Lord speaks in our text (Rev. 2 : 4). Paul exhorted the faithful by energetic words, he says: "Now some are puffed up as if I would not come to you, but I will come to you shortly if the Lord will and will know, not the speech of them that are puffed up, but the power . . . what will you, shall I come unto you with a rod or in love and in the spirit of meekness ?" He says again: "It is not to shame you that I write these things, but I warn you as well-beloved children . . . be ye followers of me, even as I also am of Christ "—1 Cor. 11 : 1 ; 4 : 18—21.

The apostle Paul preached full and entire consecration therefore he had many enemies and finally real sorrow. He was to have as Jesus himself in his ministry the sorrow of seeing disciples withdraw ; our Lord Jesus had sad experiences so that once he addressed himself directly to his own disciples saying: "Will ye also go away ?" (John 6 : 67). The apostle Paul was to know the sorrow caused by those who withdraw from the list. He says, writing to his faithful companion in service: "Thou knowest that all those which are in Asia be turned away from me" (2 Tim. 1 : 15). We are persuaded that it was on account of that want of gratitude of the churches of Asia to the apostle Paul, in the period of Ephesus, that the Lord reproaches that church for having left her first love. The Lord is willing to forgive her if she repent, for such behaviour was deserving a chastisement, therefore purification was necessary. This purification was to take place to introduce the church of Smyrna. The apostle Paul is really according to the Scriptures the dispenser of the period of Ephesus, for he dispenses labour in the work of the Lord, he gives orders, he asks for Mark to help him, he sends Tychicus to Ephesus and he begs Timothy to come quickly. All these orders show that Paul was really the messenger of the church of Ephesus.

The Lord Jesus says again to the church of Ephesus: "Repent and return to thy first works, otherwise I will come to thee and will remove thy candlestick from its place, unless thou repentest." We deduce from these words of the Lord, having

regard to the periods of Ephesus and Smyrna, that the Lord removed the candlestick from the church of Ephesus to give it with all its brightness to the church of Smyrna; the time had come when a serious reform had to be effected, nevertheless the Lord promised the church of Ephesus that to the one who conquered he would give to eat of the tree of life in the paradise of God.

The period of Ephesus was rich in work and in patient endurance with the intention of making the Gospel of Christ known; however, generally speaking, those who belonged to that church were wanting in love, as we have seen above, they were lacking in gratitude towards God's messenger and especially towards the Lord, they had not enough esteem for the marvellous grace given to them and did not keep the spirit of sacrifice in their hearts, therefore this first period had to give place to the next. We insist on repeating that the mystery of iniquity was already at work and that sectarianism was flourishing. Certain christians said they were of Paul, others of Appollos, others of Cephas. That was the principle of Antichrist, which induces certain persons to accept doctrines, but to disown them by their lives, being unwilling to become sacrificers.

The elements which were to form later antichrist, fully organized were beginning to appear everywhere; among these elements there were people who believed that our Lord Jesus was the Saviour, that he chose his disciples and that those disciples would inherit glory, after having been consecrated and having followed faithfully. Baptism and communion were still esteemed, but on the other hand different seductions, having risen either from the flesh, from the world or from the desire of avoiding sacrifice, induced some in the churches of Asia to detach themselves from the apostle Paul. These persons however retained every outward appearance of being disciples of Christ, however they did not wish to be self-sacrificing and consequently had not the spirit of Christ which is an essential condition for being a disciple—Matth. 16: 24; Luke 14: 33; Matth. 10: 38.

Is not this the exact type of the present state of thing. We must remember that the different denominations or assemblies which separated from the apostle Paul were not considered afterwards as part of the Church. This latter also needs purifying so as to separate those who do not fulfil the conditions of the Lord from the truly consecrated.

The Church was always ignored by the world, for to be part of the Church one must be truly consecrated and if one be so, one must remain so. All the assemblies which separated from

the apostle, were from that moment no longer recognized as part of the Church. They went to increase the number of the great multitude, whose fate is definitely fixed by the tribulation, or the destruction of the flesh, according as to whether the ways of the Lord be accepted or not.

CHAPTER II.

THE EPOCH OF SMYRNA.

We presume the epoch of Smyrna began in the year 73 and ended in the year 325.—The angel of the church of Smyrna was the apostle John.—The blessed activity of this messenger in the midst of the Church.—Signification of the expression Smyrna.—Violent persecutions to which the church of Smyrna was exposed.—Jesus gives a splendid assurance to this church, he does not reproach her in any way.—She was not large, but faithful in bearing witness.—What made the wealth of this church which appeared to be poor.—The period of Smyrna marks one step more in the development of the mystery of iniquity.—The accomplishment of the first seal.—The symbol of the white horse and of its rider.—The synagogue of Satan.—The tribulation of ten days.—The violent persecutions of true christians and of so-called christians by pagan Rome.—These persecutions stayed for a time the prodigious development of the mystery of iniquity.—Words of comfort and encouragement of the Master to his beloved disciples.

"Write also to the angel of the church of Smyrna ... [during the epoch of Smyrna]."

The epoch of Smyrna begins in the year 73 and continues until 325. It is a period rich in experiences for the Church for our Lord Jesus who walks in the midst of the seven candlesticks or the seven churches of Asia, directs them himself and distributes the trials and lessons in the course of the seven periods of the Church in the flesh. He has always taken tender care of his Church, which is his body. He purified it especially during the period of Smyrna, we notice that no reproach was addressed to the Church during that period. It was not because John was more faithful than Paul, but rather because in general at that time the consecrated were in the frame of mind which the Saviour liked to see, that of entire consecration to God.

The Church had also been especially prepared for that period, for at the end of the period of Ephesus, terrible persecutions were practised by pagan Rome. These persecutions resulted in the removal of all parasites who were in the Church and who necessitated a purification of the latter. We know that the Church itself, the one recognized by our Lord, has never been numerous but always faithful. The Lord watched over her, and as the branches did not produce good fruit, they were cut off. Those remaining on the vine were pruned so that they might produce fruit.

THE LORD NEVER ALLOWED HIS CHURCH TO BECOME CORRUPTED, for the Church is hid with Christ in God (Col. 3 : 3). It is formed of consecrated ones who to-day are faithful, but to morrow may be rejected by the Lord as branches, cut off and form the antichrist, the imitation of the Church. The Church is continually led by the spirit of God, which must circulate among all the members to nourish the disciples and unite them in one spirit, in order to form one body.

We think *THE APOSTLE JOHN* is the special messenger for the period which concerns the church of Smyrna. We know that John had great authority. The Church tried by such terrible persecution found in him a veritable fortress of love, devotion and joy in the service of the Lord. His authority was not contested, he was loved and venerated, being himself remarkably humble, having in spite of his great age a youthful heart and above all things a full and entire consecration until the end.

We know that John was the beloved disciple of the Lord Jesus. It was he who had the courage to follow his Master to Calvary. He received his inheritance for to him was entrusted the care of his Master's mother. John's long life seems to have been indicated by the words of our Lord Jesus. It seemed that John the well-beloved apostle of our Lord, would be able to resist all things, even death. It had been rumoured among the disciples that John would not die (John 21 : 23). But that was not the Master's intention, quite the contrary. Anyway John lived to a good old age, he died at Ephesus aged hundred years.

As we know John was one of his Master's faithful disciples. He was sincere and his loving heart was drawn to his Master in a special manner; John was most energetic. His name means "the gift of God." He really was a special gift to those who approached him, a gift of grace, love and comfort, especially to the Church of Smyrna. He made a deep impression, he certainly contributed by his work, devotion, full and entire consecration, to give an impulsion to the church of Smyrna which was to remain in that church for some time. Polycarpe, Papias and Ignatius continued John's (their elder) work, that is what he liked to call himself. John was very zealous. He was proscribed by the emperor Domitian and sent to the island of Patmos, where he had the vision of the Revelation. He was pardoned by Nerva and continued his activity, as special messenger of the church of Smyrna.

The apostle John teaches us in his Gospel, in a marvellous manner, of the activity of the Lord Jesus before he became man, when he was so to say the interpreter (Logos) of his Father. He thus instructs the disciples of Christ in the deep

meaning of the divine revelation. If the apostle Paul initiates us into divine love in 1 Cor. 13, the apostle John also shows us in his first epistle, in clear language, the love of the Father and the love of Jesus. One feels in all the writings which he has left us that he lived in truth for he teaches how to practise it, he says: "And hereby we know that we are of the truth, if we love not with the tongue, but in deed and in truth—1 John 3 : 18, 19.

We notice in John's writings that love is in the truth, he does not criticise the other apostles, but has absolute truth for all. Such teachings and such a life naturally left a deep impression. There was no necessity to examine differences between brethren, to see who were right or who were wrong. He says: "If a man says: I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4 : 20). He says again: "Beloved, let us love one another, for love is of God and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love" (1 John 4 : 7). Of course this teaching cuts short all comments and does away with any spirit of debate as it shows that he who has not the love of sacrifice and cannot give his life for his brethren is not a true brother.

John receives the message of the angel.

The church of Smyrna carries us back to a grand time, in which reliable teaching was given, teaching from which a blessing flowed through all eternity. Smyrna is derived from the word "myrrh" which symbolises bitterness but also a sweet perfume of sacrifice. Myrrh was used to burn with incense, shedding an aromatic and delicious perfume, but this perfume must be burnt for without combustion it does not smell. Myrrh dissolves in water and has a bitter taste, but balmy and strengthening. These symbols represent fitly the period of the church of Smyrna. Smyrna has been a specially bitter period for the carnal spirit which still existed among the disciples of Christ. The trials of the Church were then very great. But according to the foresight of God, to his great wisdom, and to the tender

care that our Lord Jesus took of the members of his body, these trials were essential for the purifying and reviving of the Church. This demonstration is a great comfort for us for we understand by it that the Lord is able to make his spouse, the Church, holy, undefiled, without spot or blemish. We remember that the Lord Jesus reprimanded the church of Ephesus. On the contrary he did nothing but praise the church of Smyrna. We may conclude from this that discipline was established by our Lord in the church of Smyrna and thus were eliminated all parasites who introduced themselves into the Church; seductions and seductors had been banished by the great persecutions of Christians which closed the period of Ephesus and began that of Smyrna. Even then, in the trials which the Lord in his supreme wisdom allowed, we find a blessing. During Nero's reign there was great persecution of Christians. People were covered with tar and burnt as living torches. Under the rule of Domitian 40,000 christians endured martyrdom at the stake. We are sure that most of these martyrs belonged to the great company, thus the great tribulation which was their fate helped to destroy the works of the flesh. However, we think that some of the elect were also cruelly persecuted. They make sure their calling and election by killing, day by day, their carnal spirit by the power of the holy spirit, they were therefore considered worthy to form a part of the sacrifice of the day of propitiation and to receive the incorruptible crown of justice reserved by the Lord for all his faithful disciples, for those who are true, who accomplish their vow of faithfulness till death —Rev. 2 : 10; Ps. 116 : 15.

Pagan Rome persecuted continually and especially until the year 303, namely until the church of the epoch of Smyrna, therefore we find the church of Smyrna less numerous but marvellously faithful, bearing magnificent testimony to the honour of our Master, our Saviour. If the persecutions took place at the end of the church of Ephesus and during the period of the church of Smyrna, our beloved Saviour did not for a moment neglect the direction of his Church. The trials of the faithful have always proved to be blessings (Rom. 8 : 28). No consecrated could be touched before the designated time, so that the trial might be a blessing to him. Those who could bear witness and give their lives were consecrated having ended their witness and their career. They had consequently made their vocation and election sure. They had been branches on the vine bringing forth marvellous fruit. They were about to enter into a well deserved rest.

The Lord Jesus states that it is he who speaks to the Church, he says: "Thus saith the first and the last, he who

was dead and is alive again." We have already seen the meaning of this expression. By these words the Lord meant to say that it is not by the lips of a servant that approbation or reprobation is addressed to his Church, but by himself. That there may be no doubt on this subject, the Lord shows that he himself speaks, he says: "Thus saith the first and the last," meaning the only Son of God. He adds: "He who was dead and is alive again," which shows that it really refers to him, for at that time he alone had risen from the dead. This affirmation shows us evidently that if false churches of all kinds of opinions and sizes, have had chiefs, who led them as sovereign masters, the true Church has only had one Master, our Lord Jesus Christ, not only while he was on earth, but afterwards also. The true Church was always led by the spirit of God. We understand perfectly that the great trials which beset the Church, contributed greatly to lessen the number of her members. Some were immolated on account of the witness they bore, but most were struck out on account of the truth which was proclaimed.

The Lord speaks not only by the mouth of his servants, but he speaks also in his usual manner by actions. The Lord gave the disciples who receive the message with sincerity and reverence to understand that christian baptism is not limited to the symbol itself, but that it continues until the death of the flesh follows, caused by the testimony of the Word of God. If during this period of Smyrna, certain people wished to compromise with the world and began to form the antichrist, the latter could not be effectually developped although strong tendencies were already manifested in that sense.

The Lord Jesus bears magnificent testimony to his dear little church of Smyrna, which was so greatly humiliated by persecutions. He said the following affectionate and comforting words to her: "I know thy works and tribulation and poverty (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are a synagogue of Satan"—Rev. 2: 9.

How comforting are these words for all the disciples of Christ! How good it is to know that Jesus, our tender Saviour, knows all our works, whether good or bad, and that he notices them very carefully! He knew the works of his dear church of Smyrna which had a delicious and true aroma on account of the spirit of sacrifice which emanated from it and which the Lord greatly appreciated, having always sympathized, as the Head, with the sufferings of the members of his body, however he was the first to be comforted by those afflictions because he rejoiced in the noble conduct of his beloved disciples. We need not then be

surprised at the kind words which the Lord uses in the Song of Salomon, in speaking prophetically of the members of his body, of his dear bride, he says: "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes" (Song 4: 1). These words prove that the Lord highly appreciates his spouse. He finds her fair, he finds also that the eyes of her faith are as doves' eyes; the holy spirit was symbolized by a dove when it descended on our Lord Jesus at his baptism. Such are the eyes of faith of his love. Those eyes are brilliant because they are illuminated by the holy spirit, which searcheth all things, even the deep things of God.

The Lord also followed the church of Smyrna closely in her tribulation and poverty; in the sight of the world, she was indeed very poor, for to help her and stretch out ones hand to her caused often to those who did so, a loss of confidence, and even persecution. We see how Satan excited humanity (which are in his power) against the children of God (Eph. 2: 2). If in one way the tribulation of the church of Smyrna was great, the Lord never let it want for anything; many faithful children of God could see that it was the same as in past days, when the three Hebrews were thrown into the fiery furnace, their bonds were consumed but no evil befell them.—Dan. 3: 27; Ps. 91: 10.

The poverty of the church of Smyrna was its great riches. It is just what the Lord Jesus says in Rev. 2: 9. He considers his well-beloved church as rich. These great riches are easily understood, when we remember the description and interpretation of the characteristic features and attributes of the Church. All those tribulations, the terrible injustice, the calumny from those who call themselves Jews and are not, but are a synagogue of Satan, all those painful things, borne with patience, constitute riches.

The Lord therefore knows the apparent poverty of his church of Smyrna, the poverty of the faithful is only on the surface, the church seems poor only to those who have not received the spirit of God. The Church has never been bound nor located in any congregation whatever. That which is wisdom for the Church is folly for those who have not the spirit of God for self-denial is foolishness to those who are not true disciples. The teaching that Jesus is the Saviour, the Head of the Church, will be accepted with pleasure, also the doctrine which teaches that his blood purifies from all sin; it may be believed that those who accept these things and who rejoice in these truths have a share in heaven and its felicity and the time of the restitution of all things will be appreciated (Acts. 3: 19—21), but what will not be accepted is the preaching of the cross of Christ. The cross of Christ is foolishness for all unfaithful Christians, for the

false brethren and for the world. The apostle Paul writes to the Corinthians: "We preach Christ crucified, a stumblingblock unto the Jews . . . but unto them which are called, the power of God and wisdom of God"—1 Cor. 1 : 18, 24.

The Lord Jesus has said that no one can be his disciple who does not bear his cross and does not deny himself. To bear his cross is to bear a living witness of Christ crucified. The apostle also says in speaking to the Corinthians: "For I determined not to know anything among you, save Jesus Christ and him crucified"(1 Cor. 2 : 2). To live faithfully is to bear the cross of Christ, this is the portion of every true Christian. We know that all the members of the body of Christ, without exception, have a reason for existing, they form members of that body, if they consent to be sacrificed. This is just what the false brethren as well as those who are consecrated and unfaithful will not do. The calumnies of the Jews, of brethren unfaithful to their vows, as well as those of the false brethren, are mentioned in the apostle John's epistles, he speaks of Diotrephes, who influenced those around him with malicious words; not content therewith, he receiveth not the brethren and casteth them out of the assembly, forbidding them that would receive them—3 John 10.

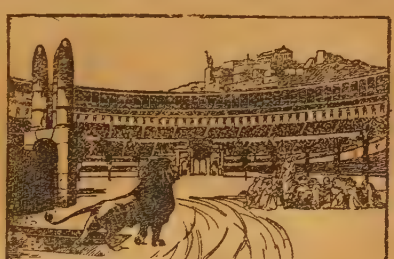
The apostle also speaks of the enemies of the cross of Christ; he says: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. He who is such, is a deceiver and antichrist." There is no question here of heathens or of Jews, but of those who are enemies of the cross, by not confessing Christ in their lives, they will not be sacrificed, they do not themselves wish to be sacrifices (2 John : 7). We notice that, already at that time, at John's period, antichrist was manifested, the manifestation is revealed to us by the opening of the first seal. It is the synagogue of Satan, mentioned in our text. It is the incipient beginning of the mystery of iniquity revealing itself in an organised way. The Jewish synagogue is the place where the Scriptures are taught and explained, but the synagogue of Satan spoken of here (Rev. 2 : 9), is the great system which was already forming at the period of Ephesus, but which was not fully organized until later, at the period of Smyrna. The teaching would spread through the whole world and would introduce into the false church or synagogue of Satan all those willing to submit themselves to the system. John, in the vision, saw the Lamb opening one of the seven seals. It was the mystery of iniquity beginning to reveal itself in an organized way, as we have said, and which soon took its position against the true Church. We have mentioned it in the paragraph entitled: The Executor of the plan of salvation.

Our Lord Jesus opened the seals of the book at his baptism, the Church must also recognize the mystery of iniquity by the spirit of God which searches all things, as Jesus had promised (John 16: 13). The apostle John says himself: "Try the spirits whether they are of God, because many false prophets are gone out into the world" (1 John 4: 1). We recognize the marvellous arrangements of our Lord for his dear little Church, he watches over her and does not allow her to be tempted beyond what she can bear. The Lamb opened one of the seven seals and the Scriptures tell us! "I heard one of the four living beings saying: Come and see, and I saw and behold a white horse and he that sat on him had a bow and a crown was given unto him, and he went forth conquering and to conquer"—Rev. 6: 1, 2.

It is sure that those only who are guided by the spirit of God, are faithful consecrated ones, capable of recognizing the terrible seduction which took place during the period of the church of Smyrna. This seduction was all the more subtile because it was apparently based on the doctrine of Christ, on all his promises, his hopes of eternal life in heaven. The white horse in question typified the true promises, including the teaching of salvation according to which Jesus is the Saviour, all the heavenly promises and numerous details relating to grace and divine blessing. The white horse represented the exact doctrines, however he who sat on the horse, symbolized he who directed the mystery of iniquity on earth; in John's time this iniquitous manifestation was only just beginning to be perceptible, nevertheless the church of Smyrna had also to suffer even then because he who sat on the white horse started off to conquer, he had started off to vanquish all nations; finally the true faithful Church was persecuted by the synagogue of Satan, by the one who had sent the white horse forth to conquer. As we have said above they were real biblical truths in which mention of the cross of Christ and the sufferings of the body of Christ were avoided, but in which salvation was promised without any self sacrifice being necessary to become a member of the body of Christ. In reality, this doctrine was not false, but it was pernicious because all God's counsel was not announced; consecration was already avoided. The important manifestation of the synagogue of Satan, which is mentioned in Rev. 2: 9, is shown as a doctrine, it is also the white horse (Rev. 6: 2). We find this manifestation called the synagogue of Satan in the sixth chapter; there the doctrine proceeding from the synagogue of Satan is indicated by the white horse and he who sat upon it, starting out to conquer and to whom a crown was given. That manifestation is indicated again further on; this synagogue of Satan could only

be presented in the shape of an unfaithful and contaminated church. This church may be noticed also in Rev. 12 : 1. However at the epoch of Smyrna, the manifestation of this woman is still imperceptible, it is the false church which manifest itself.

The church of Smyrna was to have trials, for she was opposed by paganism, the synagogue of Satan and the beginning of the prostitute, that system which seems like the Church, but is not so, it is not consecrated to the Lord and the Lord accepts as disciples only those who are self-sacrificing. The Lord Jesus encourages his little church of Smyrna by saying to it: "Fear not what thou hast to suffer." In fact the true disciple has nothing to fear, when he consecrated himself, he consecrated his whole life to God. That is why the Lord encourages him and says: "Fear none of those things which thou shalt suffer, behold the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days" (Rev. 2 : 10).



The martyrs in the arena.

This ten days tribulation seems to indicate the violent persecution which took place under Diocletian, from Feb. 23rd 303 to June 13th 313. The Church certainly had to suffer, but the Lord as ever promised his help. However the terrible persecutions of pagan Rome which fell upon those also who were wrongly called Christians considerably delayed the establishment of the papacy. The white horse and he who sat upon it had already reached a great number of persons; seventeen thousand are spoken of as having been massacred in the course of one month. In Egypt 144,000 perished. Besides more than 700,000 perished through bad treatments, imprisonments, &c. These figures show a considerable number of people who were sacrificed and who falsely considered themselves christians, thinking they had overcome by the blood of the Lamb and by the word of their testimony (Rev. 12 : 11) ignoring true consecration.

We repeat it in order to make ourselves clear, the little church of Smyrna had certainly to suffer, but it was composed of the truly consecrated, the Lord watched over them and not one was touched before having accomplished his vocation and election. Beside the true Church those who had received the doctrine of the one who sat upon the white horse, these formed

a considerable number. We are willing to admit that a few of these poor people who left the Church through unfaithfulness, also knew the truth, having attained by consecration the rank of the great multitude, but we suppose most of them will be reestablished on earth for the doctrine of the white horse ignores consecration.

The Lord particularly encouraged the Church of Smyrna by saying: "Be thou faithful unto death, and I will give thee a crown of life." That is a wonderful promise and encouragement of our Lord to his little Church. He again repeats in the 11th verse: "He that hath ears to hear, let him hear what the spirit saith to the churches."

How necessary it is to remind ourselves of what the Lord says; he says that the spirit speaks to the churches. In presence of the tribulation, the definitive test, it is necessary that the spirit bear witness with our spirit, that we are the children of God (Rom. 8 : 16) and that the Lord protects us. The Lord gave a special assurance to the church of Smyrna. This promise naturally is made to the seven churches, the Lord promises a crown of life to all those who are faithful unto death. All the true disciples of Christ, as we have already seen, are sacrificers with Christ, under his wonderful command. They receive the spirit of grace as sacrificers. This anointing spirit is a crown to them according to the Scriptures which say concerning the sacrificers: "The crown of the anointing oil of his God is upon him, I am the Lord—Lev. 21 : 12.

How precious this assurance is to us, if we are truly consecrated and wish to be faithful. Our share will be not only the crown of a sacrificer, but the crown of life, glory and immortality. We wish to have the ears of our understanding opened, in order to know what the spirit says to the churches, to impress it upon ourselves and to be able to live for ever in the Kingdom of the Son of his love. This spirit will make us worthy to have a share of the inheritance of the saints in light (Col. 1 : 13, 14). The wonderful promises which the Lord here makes to his Church ought to have great power over the disciples of Christ; they ought to be delighted, electrified when they think it is possible to already have a share in that glorious ministry as sacrificers under the direction of our Lord. How sweet it is for us to remember, by means of the spirit of grace and truth, the wonderful promises of our Master, as well as our duties, which must be accomplished with entire submission, for have we not learnt to love and esteem him who has overwhelmed us with such grace and happiness, in the work which he gives us to do in his beautiful and holy service?

We spoke just now of the great persecutions which took place

during the epoch of Ephesus and in which nearly a million people lost their lives. We know that the little flock only numbers 144,000, that the call of the Church to form that little flock resounded during the evangelical age; we are certain that a number of those who were thus persecuted will form part of the great company. In that terrible tribulation, all those who had allowed their robe to be soiled (the robe of justice given by our Lord) could wash in the blood of the Lamb. The Lord adds to his message: He who conquers will not suffer the second death. This seems to mean that a certain number of those who were so cruelly persecuted (and who were driven into a corner to declare their intention), which they might yet reach, in spite of all, the blessed state of the great multitude. It is interesting to notice in this dreadful time of persecution, in that testing time, how the Lord watched over his wellbeloved children. In this manner the Lord helped the apostle John, the messenger of the church of Smyrna. We know that he died of old age, in spite of the persecutions taking place everywhere. We think that if the Lord had not watched over his beloved disciple, long before then the adversary would have put a stop to his activity so blessed to the children of God, but on the other hand so dangerous to the kingdom of Satan. We are sure that as well as the apostle John, many other disciples had the delight of bearing witness and of being watched over by the Lord.

It is interesting to note that the little Church of the Lord composed of a band of consecrated ones, was very difficult for the enemy to reach, especially because the Lord continually watched over her, according to that which is written: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers" (1 Peter 3 : 12). The dear children of God ought to remember the wonderful promises that the Lord made, and the assurance of grace which he gives us; he even promises that not a hair of our head can fall to the ground, without so willed by our Father in heaven —Matth. 10 : 30.

How beautiful is the description of that church of Smyrna! If bitter, as its name indicates, it possesses the delightful aroma of sacrifice which is diffused therefrom even until our days.

CHAPTER III.

THE EPOCH OF PERGAMOS.

Conditions at the beginning of the church of Pergamos.—The truly consecrated alone can discern the true Church.—Why the adversary has continually sought to destroy the seed of the woman?—We think the messenger of the church of Pergamos

was Arius.—The work and teaching of Arius.—The council of Nicea.—The epoch of Pergamos appears to have begun in the year 325 and ended in the year 1160.—Meaning of the term Pergamos.—The Church at that time difficult to indicate. Thou dwellest in the seat of Satan.—During this agitated period the mystery of iniquity was consummated.—Symbol of the woman with child.—The accomplishment of the second seal.—Symbol of the red horse and its rider.—Extracts from a few confessions of faith.—Vision of Revelation 12.—Importance of the council of Nicea.—Beginning and prodigious development of papacy.—Arrogant claims of papacy.—War between growing papacy and pagan Rome.—The woman who flees into the desert.—Triumphal songs sung at the victory of papacy.—Accomplishment of the third seal.—Symbol of the black horse and its rider who was carrying scales.—Parallel between the visions of Rev. 12 and Rev. 13.—Significant characteristics of the monster coming up from the sea.—Brief sketch of the history of a few of the popes.—Praises and reproaches addressed to the church of Pergamos.—Meaning of the doctrine of Balaam and that of the Nicolaitanes.—Special protection of the Lord for his little Church of that time which had to face many temptations and trials.—Promises made to the faithful of Pergamos.—

"Write also to the angel of the church of Pergamos . . . (during the epoch of Pergamos)."

During the period of Pergamos great experiments were gone through by the Church which saw a false church appear near her, the latter was even noticeable in the periods of Ephesus and Smyrna. The synagogue of Satan, the false church when it appeared, began to calumniate the true Church terribly; the latter has always been disowned by those who left her in order to become faithless disciples, also by false brethren and by the world. The teachings of the apostle Paul show us that the true Church can only be recognized by the true members of the body of Christ, by the Church of the first born whose names are written in heaven, by those who actually rise again with Christ by the forming of a new character by means of the spirit of grace and truth. The forming of this new character is only possible by crucifying the flesh, in full and entire consecration to God. All those who do not follow this procedure cannot recognize and identify the true Church. They do not know the deep meaning of the apostle's words: "Ye are dead and your life is hid with Christ in God."

We think that all those who wished to identify the Church saw the false church, visible not only to those who were part of it, but also to the world. Honest people could see the iniquity and wickedness of the false church, even the world could recognize it. The history of the false church is written with blood, lies and hypocrisy. All these horrors do not agree with the seven messages addressed to the seven churches of Asia. The true Church was always hidden to the eyes of the world and the false church. She was even hidden in a sense from the adversary, who often lost all trace of her, and who even in the course of the evangelical age was led astray by his own iniquities, holden with the cords of his sins (Prov. 5 : 22). He began in a certain sense to persecute his own followers, because he

saw in them certain sentiments which he could not interpret. Thus we see the deceiver, the liar from the beginning of all things (John 8 : 44), drawing false conclusions and undoing his own work, in fact we have seen schisms in his own work.

Each one truly consecrated will at once recognize the horrors, deceits and lies taught and lived up to by the false church, which is generally taken for the true Church, but which is corrupted as the Revelation shows it in the symbol of the prostitute, the beast and its image. This church cannot be compared with the seven churches of Asia, which are pure. The true Church also received a few reproaches. The Lord says to the church of Ephesus that she has lost her first love which means the love of sacrifice, the second receives no reproach. Smyrna is on the contrary praised. Near that church, at that time, crept in the false church which behaved like the synagogue of Satan. The church of Pergamos retains the name of the well-beloved Lord. This fact does not agree with the debauchery of the false church and the events which occured then and which had been revealed by the opening of the 2nd and 3rd seals, nor with the mystery of iniquity which developed during the period of Pergamos; this mystery of iniquity is a horror and shame for all those who allowed themselves to assist at that iniquitous work. A few good sentiments and noble instincts, it is true, are noticeable in the false church, but it is nevertheless governed by the enemy, who wished to use for his own advantage our Lord's efforts, by tempting him in the desert, wishing to collaborate with him by making promises, hoping thus insidiously to work upon the Lord's activity to use it in his own kingdom (Matth. 4 : 8, 9). The adversary hoped in this way to give mankind a certain amount of vitality, he was himself deceived by his false reasoning, he knew perfectly well that the seed of the woman would bruise the serpent's head—Gen. 3 : 15.

We now understand the reason of the adversary's false manoeuvres, he kept continual watch over the seed of the woman so as to destroy it.

It is probable that Arius was the messenger of the period symbolized by the church of Pergamos. Arius energetically resisted the thickening clouds of the false church. He maintained his conviction that the Father was eternal, while the Son was the first of his creatures and his creative Agent. Arius was in this manner a comfort to the true Church by reason of his courage in bearing witness. The controversy raised by Arius was spread all over the Empire (as a match put to a trail of gunpowder), and led to the convocation of the oecumenical council of Nicea in the year 325.

The church of Pergamos comprises a long period from 325

till 1160. During this long lapse of time, the Church was subjected to a terrible trial of patience and seduction, she however remained pure, but did not act energetically enough against the false teachers which tried to creep into her midst. It is really a miracle that she remained pure.

The word "Pergamos" may come from the greek word "**pergamene**", meaning **parchment**, or from the Greek word "**purgos**" which means **tower, citadel, rampart.** This would be appropriate as Pergamos was built on a hill. The castle built on the hill had gradually houses added to it which later on became the capital of the kingdom of Pergamos. Among the chief kings were Eumenes II and Attalos I. The library of the latter competed with that of Alexandria. We think this fact contributed to make the word Pergamos a type of what is great and durable. The kingdom of Pergamos was incorporated with the Roman empire in B. C. 133, but Pergamos remained the brilliant capital of that province of Asia Minor.

Arius before the council of Nicea in the year 325.

We find little indication of the activity of the true church of Pergamos. According to the message of the Saviour to that church, he judged that his word remained active and efficacious in her bosom, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, a discerner of the thoughts and intents of the heart (Heb. 4: 12). The Lord Jesus speaks in these terms to his church of Pergamos: "I know where thou dwellest, even where Satan's seat is, thou holdest fast my name and hast not denied my faith even in those days when Antipas was my faithful martyr"—Rev. 2: 13.

The Lord recognizes that Pergamos, his little church, is in a place where the devil has his throne. It is not only a question of the school or synagogue of Satan, this synagogue has become his throne. Satan not only teaches, as is done in the synagogue, but he exercizes regular, organised power absolutely established. The adversary henceforth made use of the false church to rule, by raising her to dignity and power; until then he had only

corrupted and deceived. He had especially used the Roman pagan empire for persecutions, but he noticed that in spite of all, he could not manage to destroy the true seed of the woman (the Church, the members of the body of Christ in the flesh), to efface it from the earth ; this had not been able to do in spite of the terrible persecutions which took place under Nero and Diocletian. While persecuting the false church, he hoped to reach the true one, which always escaped him because it dwelt in the secret place of the Most High, under the shadow of the Almighty (Ps. 91 : 1) ; there shall no evil befall thee, neither shall any plague come nigh thy dwelling (Ps. 91 : 10). "He who watcheth over Israel neither slumbers nor sleeps." It is comprehensible that the adversary took time to change his tactics with the elements in his power ; men had to be taught and disciplined in another way, with another end in view ; they were to renounce the heathen traditions, to become christians and for that a preparation was necessary.

In the period of Ephesus we have seen the imperceptible tendency of the false church ; the mystery of iniquity had begun to act, as the apostle Paul says. This mystery developed greatly during the period of Smyrna but it was only during the epoch of Pergamos that we find it an accomplished fact and depicted as a woman arrayed with the sun ; and the moon under her feet and a crown of twelve stars upon her head. This woman was with child and in pain to be delivered. This is shown to us as a great sign appearing in heaven (Rev. 12 : 1, 2). At the time of Pergamos during which this great sign appeared, we see before our eyes the false church, the visible one ; it became more and more glorious, while the true Church remained hidden and mysterious. The woman clothed with the sun, is the false church, which **pretends** to preach the Gospel. She has the moon under her feet, that is to say she **pretends** to rely on the teachings of the law of Moses, she has also a crown of twelve stars on her head, she **pretends** also to interpret the writings which the apostles have left us. This woman was with child, this fact is undeniable proof that the **false** church was meant, for the true Church is actually barren and bears no children. The spirit of the world acted powerfully on those who walked as enemies of the cross of Christ, those whom the apostle Paul has warned as such (Phil. 3 : 18). That class had become the **synagogue of Satan** during the period of Smyrna and formed the **throne of Satan** at the epoch of Pergamos. The first seal is thus being accomplished, and the movement symbolized by the white horse begins (the horse represents the doctrines, Rev. 6 : 2). This doctrine was necessarily to give victory and a crown to the false church.

We then find the false church as a woman having a crown of twelve stars. It was necessary for the second seal to be made manifest. The manifestation of this 2nd seal showed a red horse (Rev. 6 : 4). The colour of the horse proves that the doctrines revealed in the mystery of the permission of evil are execrable and false. It is said : "He who sat upon it, had the power to take peace from the earth, so that men should kill one another and a great sword was given him" (Rev. 6 : 4). The white horse symbolises the doctrines that the false church has drawn from the *Bible*. The red horse also represents the false doctrines taught by the pope and the putting aside the Bible by the false church. The claims and teachings proclaimed by the bishops of the false church, had the power of removing peace from the world, all of which caused a sudden change in temporal power in favour of the church and produced a great upheaval. The pretentions of ecclesiastical power, of the bishops, &c. were a real sword imitating the sword coming from the mouth of our dear Saviour. Thus false teachings were spread ; all those who did not accept them were cruelly persecuted ; for that reason, with the second seal a red horse came up. He who sat upon it had the power of taking peace from the earth so that men should kill one another (Rev. 6 : 3, 4). A small example of these false doctrines is given below.

The Mystery of Iniquity.

The famous confession of faith decreted by the council of Nicea, shows us what teachings were adopted by the false doctors. Here is an extract of the principal passages of the confession of faith adopted and decreed by the council of Nicea in the year 325 :

"The Son was not created, but begotten . . . Of the same substance as his Father . . . We believe in the holy ghost ; some individuals affirm that there was a time when the Son did not exist, that he was not before having been begotten, that he was

created from inert matter, that he is of a different essence to the Father, that he was created, that he is changeable, or subject to changes, the persons who affirm such things are anathematized by the Roman apostolic church."

The following extract was added to the confession of faith at the oecumenical council of Chalcedony in 451: "In accord we confess and teach that there exists a Son, the Lord Jesus, who is one with the Father, that he is perfect both in the divine and human nature; true God and true man, formed of a soul endowed with reason and with a body. He is consubstantial with the Father in his divinity and with us in his human nature. He was begotten of the Father before all worlds, man of the substance of his mother, born into the world of the virgin Mary, the mother of God, for our salvation. He must be considered as the only true Christ possessing two distinct natures, immutable, indivisible and inseparable. The difference of nature exists in spite of this union."

Those who have imagined these lies, which are even contrary to reason, neither know nor follow the teachings of the apostles Paul and Peter who wished people to speak with understanding in order to teach others—1 Cor. 14: 19.

For the sake of information we will now quote an extract from the confession of Athanasius which dates from the year 539:

"We worship the unity in trinity and the trinity in unity, neither confounding the persons, nor dividing the substance. The Father is one, the Son is one and the holy ghost is one, and yet the Godhead of the Father, the Son and holy ghost is all one, the glory equal, the majesty co-eternal. The Father uncreate, the Son uncreate and the holy ghost uncreate. The Father incomprehensible, the Son incomprehensible and the holy ghost incomprehensible. The Father eternal, the Son eternal and the holy ghost eternal, yet there are not three eternals, but one eternal! . . . The Father almighty, the Son almighty and the holy ghost almighty, yet there are not three almighties, but one almighty. The christian religion allows each of the three to be separately recognized as God, but the catholic faith forbids us to say there are three Gods or three Lords."

This is the monument of incoherency and absurdity received, established and believed by persons who considered themselves intelligent. We rejoice to see the hour draw near when all these absurdities, lies and blasphemies against God, will be put aside and replaced by the truth which sanctifies, ennobles and enriches and makes man more intelligent, honest and better and not stupid as do these confessions of faith.

It was from that time easier to recognize the false church, as well as its true position towards the Lord. If the adversary

was continually seeking to corrupt the false church by bringing it down to the level where we see it, at the same time he persecuted it. The Scriptures tell us that another sign appeared in heaven: "Behold, a great red dragon, having seven heads and ten horns and seven crowns upon his heads. His tail drew the 3rd part of the stars of heaven and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born" (Rev. 12: 3, 4). The adversary saw the power of the false church to augment; the rivalries between bishops, and their compromises, would certainly give rise to the papacy. One of the bishops would be raised to the royal dignity as king of kings, bishop of bishops, priest of priests, &c. in a word as vicar of Jesus Christ.

The adversary who knows the Scriptures (he even quoted passages from the Bible to our Lord Jesus Matth. 4: 6), feared that the Lord would adopt the symbol of the woman and the child which she was about to bring forth, to establish the Kingdom of Christ on earth. Evidently even in the false church, there were divine blessings for the sincere; they were not responsible. We see in the sign of the great red dragon, having seven heads and ten horns (and symbolizing the heathen Roman empire) the desire of the adversary to devour the male child, which the woman would bring forth, namely Papacy. The great red dragon, heathen and imperial Rome, knew that in order to govern nations as in the Babylonian empire, it was necessary for the emperor to be the supreme chief, civil, political and religious. The emperor was looked upon as a demi-god. He was called **Pontifex Maximus,** meaning sovereign master or supreme chief of religion. The seven heads especially point to seven of the ten kingdoms or horns which at an appointed time arose in the empire, united with it, and exercised its power. The horns are also powers or kingdoms attached to the empire for a more or less length of time (Dan. 7: 7—20; Rev. 13). The Eastern or Byzantine empire was founded in 395 of our era when Theodosius divided the Roman empire between his two sons, Honorius and Arcadius. Just then the Roman empire became the two legs of Nebuchadnezar's statue. To the East were the Lombards, Greeks, Ostrogoths, Herules and Vandals. To the west were the Franks, Bretons, Saxons, Visigoths and Suevi. These ten distinct races form the ten kingdoms symbolized by the ten horns." On these heads seven crown" (Rev. 12: 3). These heads with their crowns are the powers having exercised more or less independent authority in the eastern Roman empire. It is said that the dragon with its tail dragged a 3rd part of the stars of heaven and threw them on the earth.

The dragon's tail symbolizes the last pagan emperor, Constantine; after his conversion he established the seat of government at Byzantium which he inaugurated as his capital on May 11th 330; it was from that time called the new Rome. In honour of its founder it was named Constantinople. Then Constantine took the initiative of convoking a council of all the bishops who numbered about 1000. These bishops all said they were inspired by the same spirit of God; but they taught each in a different manner. The emperor offered to pay the expenses of all the bishops who would go to the council of Nicea. Only 318 presented themselves at the council and there, they disputed. (We know that true disciples do not dispute for they have the spirit of Christ Gal. 5 : 19—21.) The doctrine of the trinity was already deeply rooted in the false church. Most of the bishops feared that the emperor would allow himself to be influenced by the bishop of Rome, who however had not yet the title of pope, so they refused to go. We notice how different is the behaviour of the true Church symbolized by Pergamos, we recognize in the false church, the natural development of the mystery of iniquity which was already rising at the time of the apostle Paul. Our text (Rev. 12 : 3) says that a 3rd of the stars or bishops were dragged by the dragon's tail, by the pagan Roman empire, that is to say, were obliged to accept the decrees of the council of Nicea. The Bible text says: "The tail dragged a third of the stars of heaven and threw them on the earth." These stars were the bishops of the false church, who accepted the decisions of the council of Nicea, its confession of faith, the doctrine of the trinity, &c. Thus the events revealed by the opening of the 2nd seal were accomplished and the Bible, from that time, was put aside and replaced by dogmas and the confession of faith of the council of Nicea.

"The dragon stood before the woman, so as to devour her child when born, she bore a male child" (Rev. 12 : 4, 5). It is sure that the false church becoming more powerful would manage to establish papacy, the male child, as we are shown in the symbol of this woman. The bishop of Rome acquired the authority and finally complete supremacy in the false church; these events were announced in the message addressed to the true Church, to the church of Pergamos, according to which she would remain there, where Satan has his throne (Rev. 2 : 13). The bishop of Rome would then be raised to a throne. This male child (papacy) which was to rule all nations with a rod of iron" was caught up to God and to his throne" (Rev. 12 : 5). We notice here that the papacy declares herself to be the Kingdom of Christ and uses biblical passages to support her claims, to affirm that she represents the kingdom of Christ, the Millennium

on earth (Rev. 20 : 6). The papacy is in fact an imitation of the Kingdom of God, her millennium began in the year 800 when Charlemagne was crowned by the pope, Emperor of the Holy Roman Empire ; it ended in 1800 when the pope was deposed from power by Napoleon I. This period of a thousand years constitutes the papal millennium, during which the false kingdom of Christ, directed by the diabolical spirit, was established. We easily recognize the realization of this symbol in the papacy herself which declares in a pontifical bull of Sixtus V : "The authority given to St. Peter and to his successor by the immense power of the eternal King surpasses all the power of the kings of earth. This authority decrees absolute sentence without appeal on them all. If one of them resists the command of God (of the pope) he draws terrible vengeance upon his own head ; such an earthly sovereign will be deprived of his throne, however powerful he may be, he will go down to the lowest abyss of earth, because he is the minister of the ambitious Lucifer."

Here is another extract from the bull of Pope Pius V, entitled : "Damnation and excommunication of Elizabeth, queen of England and of her partisans."

We read : "He who reigns in the heavens to whom is given all power in heaven and earth, has confided to a holy, catholic and apostolic church (outside of which there is no salvation) to one delegate on earth, Peter the prince of apostles and to the successors of the apostles, the bishops of Rome, the duty of directing the church in the plenitude of their power. The bishop of Rome alone has been established prince over every nation and kingdom, with power, to extirpate, to destroy, to disperse, to consume, to plant and to build."

Such declarations coming from the lips of the papacy do away with all doubt as to the accomplishment of the words of Rev. 12 : 5. Can one doubt that such words were intended for the Romish church ? The text Rev. 12 : 5 tells us again :" Her child was caught up unto God and to his throne." These words are realized in the affirmations and haughty claims of the papacy. St. Bernard affirms that none in heaven or earth, except God, is like unto the pope. Pope Nicolas affirms that the emperor Constantine gave the name of God to the pope who from that time cannot be judged by man. Pope Innocent III declares that the pope takes the place of the real God. The canonical law in the glossary calls the pope our Lord God. Jacobatius and the pope Innocent declare that the pope can accomplish almost all that God can accomplish. Another roman authority, Decius, suppresses the word almost as being superfluous. Jacobatius and Durand also declare with authority that

none dare say to the pope any more than to God: Lord, what doest thou?

We think that after such declarations made by the representatives of the false church, it is not difficult to recognize the carrying out of the Scriptures. We can have an idea of the mentality which existed at that time, for such a declaration to have been made and accepted. Thus we are able to understand what a terrible blow the Reformation was to antichrist. In 539 the papal power began to manifest itself openly. At that time there was no question of a church whose members and representatives interpreted the Scriptures in different manners. In fact the papacy being constituted in an organized system formed a complete unity, the antichrist, personified by the pope. We cannot enlarge, because of our limited space, but with the references quoted, each one can recognize the accomplishment of the Scriptures. The prophet Ezekiel speaking of the papacy says also: "Say unto the prince of Tyrus. Thus saith the Lord God; thy heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: Behold thou art wiser than Daniel . . . thou hast gotten thee riches and hast gotten gold and silver into thy treasures: . . . because thou hast set thine heart as the heart of God. Behold therefore I will bring strangers upon thee; they shall draw their swords against the beauty of thy wisdom . . . Wilt thou yet say before him that slayeth thee, I am God? . . . Thou shalt die the death of the uncircumcised" —Ez. 28: 1—10.

The Scriptures tell us that this woman did not content herself merely with bearing the male child which is papacy, but continued her work later, nevertheless our text tells us that she had to flee away: "And the woman fled into the wilderness where she hath a place prepared of God that they should feed her there for 1260 days and when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child and to the woman were given two wings of a great eagle that she might fly into the wilderness, unto her place where she is nourished for a time and times and half a time, far from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth, and the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God and hold the testimony of Jesus" (Rev. 12: 6, 13—17). We

have witnessed the flight of the woman into the desert; this woman represents the Greek Catholic church or as it calls itself, the orthodox church of Anatolia. In other words it pretends to be the true church. When the unfaithful church was associated with the state about 325, the year of the council of Nicea, the political division between East and West became more and more pronounced. The consequence of this division influenced the religious as well as the political powers. This orthodox Greek church has 15 organisations which are subjected to the patriarch of Constantinople. About 300,000 Albaneses belong to the Greek church, 80,000 to the patriarch of Alexandria, 100,000 to the patriarch of Antioch, 15,000 to the patriarch of Damascus and Jerusalem, 150,000 to the archbishop of Cyprus, 2 millions to the kingdom of Greece, 85 millions to the Russian church, 3 millions to the Serbian orthodox church, $5^1/_2$ millions to the Roumanins. Contrary to the papacy the Greek church remained in the shade, hidden and passive. The Greek orthodox church was at first formed of various groups. There was the Armenian church; the Jacobite, the Monophisite, the Monothelite and the Nestorian.

In the 9th century the Greek church increased considerably on account of the conversion of Russia by Byzantine missionaries in the reign of Vladimir. This church developed particularly, in the 4th and 6th centuries; those who taught it were Gregory of Nissa, Basil, Gregory of Nazianze, John Chrysostome, Theodore, Gionyse, the Areopagite and other classical representatives of Grecian thought. This church having very little communication with the West and its progress did not exactly die out, but remained stationary. This fact is shown in the biblical prophecy saying that she fled into the wilderness where a place was prepared for her so that God might feed her during 1260 days. The teaching of the Greek church is founded on the Bible and the old traditions of the 7 first oecumenical councils. She stopped there and accepted no new doctrine in her teaching. She does not recognize an infallible vicar of Christ on earth but thinks herself the true church according to the prophecy (Rev. 12: 6), she thinks her place was prepared by God. In fact during the 1260 days, a time, times and a half time, she remained, so to say, completely ignored by the West, where the great tragedy of the terrible persecutions of papal Rome was taking place. The Greek church retired into the desert. The dragon pursued the Greek church, this shows the different persecutions (which however were unable to reach her) of heathen Rome which had divided itself in two parts, one part established in Byzantium called later Constantinople or new Rome. The woman received the two wings of the great eagle, symbolizing the Old and New

Testaments. The Greek church contrary to the Roman one has kept to the Bible.

A few Bible commentators have pretended that this woman was the true Church. We understand that it is not so ; the Scriptures teach us that the true Church is a **chaste and pure virgin,** it is said (we have already mentioned it when speaking of the period of the church of Ephesus) that the true Church is **barren,** where as the woman in question **brougth forth** papacy and **left a seed** (Rev. 12 : 17). We thus see that there is no question of the **true** Church ; she **will have** a great number of children, but only **after** the marriage of the Lamb, when the Church will be **with Christ** in **glory.** This woman was sustained in the desert for a time, times and half a time, making 1260 years. This church lost contact with the West, with the part of the ten horns of the Roman empire actually forming France, England, Germany and part of Austria. Missionaries sent from Rome continually sought to bring back the Greek church within the pale of the Romish church and worked hard to convert it ; this work was accomplished by certain persecutions organized by the authority of Byzantium. Armenia could not be reached, on the contrary, the earth seemed to open its mouth to turn aside the persecutions made to bring back that woman, for all efforts made to bring back the Orthodoxe greek church under the sovereignty of the Romish church were failures. The dragon cast out of his mouth after the woman, water as a flood ; this water is a symbol of all the doctrines supported by the Byzantine state, which, at a certain time upheld the bishop of Rome. The earth opened its mouth, which means that the Greek catholic church formed numerous adepts and that persecution and the efforts made to drag the woman back were in this way unsuccessful. The Greek catholic church, in spite of a few persecutions, was nearly always out of reach. However another enemy was in waiting for this church, especially the Armenian part of it ; this is shown in the image of the dragon being wroth with the woman and going to make war with the remnant of her seed, which keep the commandments of God and hold the testimony of Jesus Christ, although being a part of this woman, namely the false church. How the seed of this woman was indeed persecuted ! When we remember the massacres of the Armenians by the Persians and then by the Kurds and Turks, we shall have some idea of the desperate and terrible war against that church by other than the papacy, by the dragon representing the Persian and Turkish governements. This woman, the Greek Catholic church reappears at the end of the 1260 days, when she sent delegates to Luther and to the principal leaders of the Reformation to see if an arrange-

ment were possible. She reappears then at the time of the Reformation. She had not been heard of since the year 325, when she took refuge in the wilderness. She reappeared at the end of 1260 days, or in other words, at the end of a time, times and half a time.

The throne of Satan which is spoken of in Rev. 2 : 13 was not established without strife. As it is said : "There was war in heaven, Michael and his angels made war on the dragon. And the dragon and his angels fought against them and prevailed not and their place was no longer found in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice in Heaven saying : "Now is come salvation and strength, and the kingdom of our God ; and the power of his Christ, for the accuser of our brethren is cast down, which accuseth them before our God, day and night "—Rev. 12 : 7—10.

The war which is mentioned in our text was fought between the ecclesiastical powers. The false church and pagan Rome show us what this war in heaven was. Michael and his angels made war on the dragon, this war represents the papacy trying to obtain complete supremacy over pagan Rome, the dragon. The term "Michael" means God's representative (the pope). We have already seen that pope Nicolas I and others made that claim. The dragon who fought, as also his angels, represent Imperial Rome making desperate but vain efforts to stop the tremendous power of the papacy. The bishop of Rome, the first pope, was Leo I from 440 to 461. Gregory I (590—604) understood that the bishops of Rome could not obtain the ecclesiastical supremacy which they desired, if they did not set themselves free and independent of political power. The last resistance was overcome at the council of Worms in 1122. At that council, Henry V, Emperor of Germany followed the example of the English and French governments, he abandoned to God, to St. Peter and to St. Paul and to the catholic church, all the rights of investiture which he possessed. These events prove that in reality there was a war in heaven as indicated in Rev. 12 : 7.

The dragon was then thrown down which is also symbolized in the text by the serpent, the devil and Satan, which deceiveth the whole world, and his angels were cast out with him (Rev. 12 : 9). That was a terrible artifice which certainly misled all those who wished to be christians in name. We recognize Satan's politics, who pretending to be dead in order to deceive, is really disguising himself as an angel of light. The dragon who is cast out indicates the triumph of papal Rome over imperial and pagan Rome, whose place it took. Finally papal Rome was

abled to sing victory because nothing now stood in its way. pal Rome pretends as we saw just now in the pontifical bull Sixtus V, that those who resist the Pope, whether kings, vernments or private persons are ministers of the ambitious cifer. The pope then has registered a great victory over gan Rome, symbolized by the serpent called the devil, Satan, st down to the earth and his angels with him. The devil and angels represent the clergy of pagan Rome, here we see the mplete and integral accomplishment of verse 9 of Rev. 12. is is why Rev. 12 : 10 says : "And I heard a loud voice saying heaven : Now is come salvation and strength, and the king- m of our God and the power of his Christ, for the accuser of r brethren is cast down, which accused them before our God y and night"—Rev. 12 : 10.

It is certain that pagan Rome had discovered the shameful affic being carried on in papal Rome. She knew of the sale ecclesiastical benefices, of murders and adultery; these cusations were certainly very embarrassing for the papacy. e have seen that the bishop of Rome was revered as a God, is had been directed by order of Jacobatius and of the pope nocent; the pope has then, under his power, inaugurated the se kingdom of God and arrogated to himself the authority Christ. In the work entitled "The Pope, Vicar of Jesus rist, Head of the Church," Mgr Cappel makes a list of 62 asphemous titles attributed to the pope, the following are nong them: the most divine of all heads, holy father of thers, sovereign pastor, pastor of pastors according to the der of Melchisedec, high priest, supreme bishop, vicar of rist, head of the universal church, apostolic Lord and father fathers, infallible pope. We see that verse 10 is accomplished r the papacy. Verse 11 is equally significative: "And they ercame him by the blood of the Lamb and by the word of their stimony, and they loved not their lives (their souls) unto the ath." This verse shows us once again that the sign of the oss of the Redeemer was utilised by the papacy to vanquish enemies, to make the crusades triumph in blood. The sades' devise was: **"By this sign** (the cross, the ransom) **ou shalt conquer."** The papacy scattered false doctrines by decretals, the giving up of ordinary life, in common, by tiring into convents, colleges, &c.; such people make it appear at they are really sacrificing themselves to God, while they e collaborating with an iniquitous system, most of them thout knowing it." Therefore rejoice ye heavens and ye t dwell in them. Woe to the inhabitants of the earth and of e sea! for the devil is come down unto you, having great roth, because he knoweth that he hath but a short time

(Rev. 12 : 12). This verse shows the triumph of the papacy the beginning of its actual reign in 539, and the power it exercised against whoever resisted it. Pagan Rome did indeed resist, and personifies here the devil provoked to great anger. However all resistance was to be crushed which shows that pagan Rome only resisted a short time. All these manifestations show us what the Lord Jesus calls the throne of Satan (Rev. 2 : 13). Jesus warns his little Church and tells her to be faithful and keep near her Master in a full and entire consecration. The false church by its teachings corresponds exactly to what is revealed by the opening of the third seal (Rev. 6 : 5). "A black horse appeared and he that sat on him, had a pair of balances in his hand." The black horse signifies the hideous doctrines of the papacy. The scale indicates that antichrist or the papacy having gained an entire victory over the dragon, paganism, might for the future freely measure in money value all its assistance. The false church henceforth exacted payment for all services rendered, having nothing more to fear and no discussions with other bishops, they being subordinates. The wheat signifies here, necessary help, it means the bread of life, but we know that even false interpretations or consolations had to be well paid for in money. The barley means lesser assistance, consequently costing less. The wheat rather represents the false, blasphemous and iniquitous sacrifice of the mass celebrated for the sins of the living and of the dead. All religious assistances became commercialized. These assistances of course gave no pleasure to those who bought them, therefore the accomplishment of the 3rd seal could do no direct wrong to the true Church, the oil coming straight from God and being intended only for the true Church of Christ; the accomplishment of the 3rd seal could do no harm, neither to the oil or the wine nor to the joy which flows from it for those blessings were only destined for the little Church of Pergamos.

We have given the meaning of the message of the Lord Jesus to the little Church of Pergamos, he says to her: "I know thy works, and where thou dwellest, even where Satan's seat is (Rev. 2 : 13). The throne of Satan or the authority of the false church presents an important detail seen in the 13th chapter of Revelation in the shape of a beast coming up out of the sea. The apostle Paul calls this manifestation, the man of sin, the impious man, the son of perdition, the mystery of iniquity. Daniel calls it the abomination of desolation (Dan. 11 : 31 ; 12 : 11). Our Lord Jesus speaks of it also in Matth. 24 : 15. All these things symbolize the papacy or rather the whole system. Among the catholics however are honest people who would love straight forwardness, but the papal system falsifies their intelligence and their heart;

for this reason the Scriptures tell us that the whole system is brutish and wicked. This beast comes up out of the sea, out of paganism. The Roman emperor Constantine adopted Christianity as the state religion; this beast represents papacy having received authority (as we have seen it precedently) from the Roman emperor, especially after the council of Nicea and the promulgation of the confession of faith which had become obligatory and symbol of the religion of the state, thus we again find that beast with ten horns and on the horns ten crowns. This shows us the transferring of the civil, pagan power to the pope who exercises his power through kings by according them the power (the crown) with the divine right to reign. By suppressing the heads or independent powers which formed the Roman empire or dragon, the papacy transformed these powers into executive instruments. The crowns placed on the horns showed that these powers had become laical and political without any religious functions, they were only instruments of the beast or papacy. On their heads a blasphemous name. In this text (Rev. 13 : 1), we now say that the heads symbolise : Spain, Portugal, France, England, Germany, Austria, Greece and the countries which are dependent on them. These countries pretend or formerly pretended forming a part of the kingdom of God, of christianity, a pretence which is of course blasphemous. The beast was like unto a leopard, his feet like those of a bear, his jaws like a lion's, the dragon gave him his power and his throne and great authority (Rev. 13 : 2). The body of the papal beast was like unto a leopard. This is the distinctive sign representing ancient Greece, power of intellectuality and of intelligence. The papacy attributes these qualities to itself as shown in Ez. 28 : 3. The irregular spots of the leopard represent the diabolical wisdom employed in the political and wordly politics of that power. In certain countries, papacy is liberal, almost white and pure, in its public proclamations; in other countries it is black, corrupted, degraded, brutal. This institution presents nearly all shades, these shades are more or less dark according to the natural degradation of the nations, where this institution rules with a rod of iron, by means of eternal torme[illegible], purgatory and curses. In other countries it is conciliating [illegible]ts feet being like those of bear, show its character. The bear [illegible]mbolises the empire of the Medes and Persians and unwearied perseverance. Politics are still made use of in our day. Its jaw like the jaw of a lion, shows its character, its mouth from whence came out great things; it affirmed its right to supreme royalty. The dragon gave it power and its throne and great authority. In fact, the Emperor Constantine gave great power to the papacy. The

latter, in spite of everything, has retained that power til now. Although its temporal power has been more or les broken (Rev. 13 : 3) since one of its heads was as if wounded t death, papacy still exercises great influence by means of it agents and confidential messengers who are spread abou everywhere. Papacy has certainly received the "throne" fo the Emperor Constantine retired to Byzantium; besides th Emperor Justinian placed in the hands of the bishop of Rom great authority in 539, near the time when the 3rd seal was accomplished. However the papacy was evidently at the height of its power and glory when in the year 800 Charlemain accepted to be crowned emperor of the Holy Roman Empire, thereby recognizing the pope's superiority over himself. The pope continued to exercise that authority of sovereign master, pretending even that the Millennium or reign of Christ had begun on earth. These various events are foretold in Revelation by the woman who brought forth a male child who was to rule all nations with a rod of iron (Rev. 12 : 5). The final triumph of papacy is shown in Rev. 12 : 7—9 ; in those passages, papacy is seen obtaining the final victory over pagan Rome.

Let us now return to our little church of Pergamos, to the faithful Church of the Lord, who dwelleth where the throne of Satan is. We have seen in the accomplishment of the events revealed by the opening of the 2nd and 3rd seals how the counterfeit of the true Church manifested itself, how the vision of the red dragon and the beast was accomplished and how the throne of Satan was formed (Rev. 2 : 13). The Lord says to his Church : "Thou holdest fast my name, and hast not denied my faith even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." The faithful disciples belonging to the Church of Pergamos rebelled energetically against the pretentions of the papacy, that is why they are called "**Antipas**". This manifestation of the dwelling of Satan by means of the papacy lasted during the whole period of Pergamos. Several instances might be cited of this manifestation but a few will suffice.

When Phocas mounted the imperial throne, after having put the emperor Maurice to death he received the following letter from Gregory I : "The Almighty has chosen you to sit upon the throne ; let the heavens be glad and the earth rejoice . . ." Phocas did not forget what had been done for him and in return he established the supremacy of the episcopal church of Rome above all others. Pope Gregory invented purgatory. Pope Honorius I in 625, was condemned by another pope because he had officially taught a heresy. In 1870, the council of the Vatican proclaimed the infallibility of all popes when they

spoke **ex cathedra** (officially). How then do we explain that Honorius was **officially** proclaimed heretic? John VIII (872) was the terror of the unconverted; having seriously offended one of his brethren in the faith, at the Vatican, the latter tried to poison him; the poison not acting rapidly enough, the **fratricide** completed his crime by killing John with the blow of a hammer. Stephen XII in 897, had been offended by his predecessor, who formerly had defrauded him of the pontifical throne. Stephen's first act when he became pope was to have the body of pope Formosa exhumed, mutilated and thrown into the Tiber. Later another brother in the faith strangled Stephen. Christopher, who lived about the year 900, audaciously deposed his predecessor Leo V, declaring him unworthy to reign, which was probably true; Leo died of grief in prison, less than 40 days after having ascended the throne. Christopher was himself assassinated by his successor Sergius III (904—911). The latter behaved infamously; his concubine, Marosia, had several children by him. John X and Leo VI who succeeded Sergius III were both put to death by Marosia, so as to make room for others whom she liked better. John XI (931) was the son of Marosia and Sergius III; one of his brethren in the faith poisoned him. John XII (956) was assassinated while committing adultery; he filled the Lateran Palace with scenes of debauchery of every description; one of his mistresses was Jeanne known as the popess Jeanne. We cannot relate all these historical proofs, we think that by these quotations it will have been proved to the reader that our Lord Jesus did not exagerate in saying that the little Church of Pergamos dwelt where Satan had his throne. If, in one way, the Lord gave certain praise and encouragement to that church, he made her feel his disapproval because she had in her midst those attached to Balaam's doctrine who taught Balak to put a stumbling-block before the sons of Israel, to eat things sacrificed unto idols and to commit fornication (Rev. 2 : 14). We see that the reproach addressed by our Lord to the church, was not meant for worldly people, either far or near; it was addressed on the contrary to those who do not live according to the instructions received, in bearing the cross of Christ courageously, who allow themselves to be allured by the covetousness of the world, and forget that they are themselves sacrifices, that they have renounced the world to be truly consecrated, under the guidance of the Lord. Those who adopt the doctrine of Balaam have been truly consecrated, they are described to us clearly by the apostle Peter. This reproach is addressed to the Church, there is **no question** of papacy, but of the little Church which has not had the courage to live up to complete consecration in order to put

away all those who **allow themselves** to be allured by the infern spiritual power; the apostle Peter says in speaking of the consecrated ones: "They count it pleasure to riot in the d time, spots they are and blemishes, sporting themselves wit their own deceivings while they feast with you. Having eye full of adultery and that cannot cease from sin; beguilin unstable souls: a heart they have exercised with coveto practices; cursed children. Which have forsaken the right wa and are gone astray, following the way of Balaam the son o Bosor, who loved the wages of unrighteousness . . . These ar wells without water, clouds that are carried with a tempest, t whom the mist of darkness is reserved for ever" (2 Peter 2 13—17). Evidently according to the description which th Apostle Peter gives us, such people existed in his day. Jud speaks of them also, saying: "They are spots in your feasts o charity, when they feast with you feeding themselves withou fear, clouds they are without water carried about of winds trees whose fruit withereth, without fruit, twice dead, plucked by the roots. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. Woe unto them, for they have gone in the way of Cain and ran greedily after the error of Balaam for reward "—Jude 8—19.

They perished in the gainsaying of Core (Jude 11—13). The church of Pergamos had not the courage to establish order, she had followers who held the doctrine of the Nicolaitanes. While speaking of the church of Ephesus, we gave an explanation showing the clerical tendencies among certain disciples. These two reproaches of our Lord to the church of Pergamos show us the importance of living up to consecration. An assembly which does not live up to consecration is bound later to be **automatically infected** by the members which have been cut off from the vine and who **remain,** in spite of that in the midst of the assemblies in which they are, as Jude says, quite at their ease. They are the fruitless trees, raging waves foaming on their own shame. We see the **danger** there is in letting such individuals remain in the midst of the assembly. As we have said, in the introduction, in the description of the church, for an assembly to be purified from such infection, it must **live up to** its consecration. That impurity will then be eliminated as indicated: "The sinners in Zion are **afraid;** fearfulness hath laid hold of the hypocrites".—Is. 33: 14.

The Lord exhorts this church to repent, otherwise he will come to her quickly and will fight against the church with the sword of his mouth (Rev. 2: 16). "He that hath ears to hear let him hear, what the spirit saith unto the churches." How

necessary it is as the Lord says, in Rev. 2 : 17, to know the ways of the Lord through his spirit. We know that the spirit of God cannot be revealed to us if we do not act up to full and entire consecration. We understand the tender solicitude of our Lord for his true little Church for the length of time during which the false church showed all the manifestations of iniquity, seduction and persecution. These terrible things might have completely destroyed the true Church of Christ if the Lord had not watched over it for he who touches his Church toucheth the pupil of his eye. When we consider all the dangers surrounding the church of Pergamos, we may say that the Lord performed a great miracle in maintaining it in divine grace. We ought to feel encouraged by the thought of how merciful the Lord is, when necessary. The Lord here makes another promise, he says: "To him who conquers I will give of the hidden manna and a white stone, on which is written a new name, that no man knoweth, except he who receives it." We see that the Lord is careful to give to the disciples, the members of the Christ, food in proper time. This manna which no one can obtain because it is hidden, is destined only for the consecrated who appreciate it. This hidden manna, or spiritual bread, is the Word of God which comforts all true children of God. The white stone which the Lord promises is a token of love; the Master wishes to show his dear disciples that he loves them, in giving them a pure heart, a token of his affection; in this pure heart the love of God is shed by the holy spirit (Rom. 5 : 5). This spirit of love takes us to the Father, it shows us his true name which is love; no one knows this new name except he who lives true to his consecration and is led by the spirit of love. Therefore only he who receives it knows this new name. This demonstrates that the Lord gives his blessing only to his little Church, he feeds and supports her, although she lives in the midst of the world, she lives in the desert, separated from the world; she does not need to flee away, for the Lord holds her in the hollow of his hand, according to the Scriptures: "Thus speaks the Lord, Eternal: behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste" (Is. 28 : 16). How beautiful are the ways of the Lord! We ought to apply our hearts to wisdom because the Lord says: "This is the rest where with ye may cause the weary to rest, and this is the refreshing" (Is. 28 : 12). It seems that the church of Pergamos had progressed and in a measure was rid of those who had allowed themselves to be led astray by the allurement of riches and the doctrine of Balaam and who did no value the precious covenant made by sacrifice, who absorbed false

doctrines and committed fornication and also adultery. Thi does not mean that they went to extremes like the papacy It is enough to let one self be guided by a worldly spirit, b covetousness, to hear resounding the hard but true words o the apostle James addressed to those who became tired o consecration and of the spirit of sacrifice. The apostle Jame says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoeve therefore will be a friend of the world is the enemy of God' (James 4: 4). Let the teaching gleaned from the faults of the church of Pergamos be salutary to us and bring us a blessing In any case we have been able to notice that this church remained apart, being a true ligth, lighting up all around her.

CHAPTER IV.

THE EPOCH OF THYATIRA.

The formation of the Church of Christ is a mystery to the world.—Subtile temptations which the church of Thyatira had to face.—The messenger of this church was we think Peter Waldo.—Life and activity of Waldo.—Meaning of the term Thyatira. —We think the time of the church of Thyatira began in 1160 and ended in 1378.— Great activity and zeal displayed by the disciples at this time.—How the "Vaudois'" (Waldenses) proclaimed the good tidings.—The extent of their field of labour.— The reproaches to the church of Thyatira.—The woman "Jezebel" and the depths of Satan.—Parallel between the woman Jezebel who seduced the servants of God and the accomplishment of the fourth seal.—Symbol of the pale horse and its rider. —The pernicious doctrines of the Manicheens and the Albigenses and the Cathares.— Many allowed themselves to be led away by these false doctrines.—Reproaches and patience of the Lord who allows this unfaithful sect time for repentance.— Terrible persecution of the Albigenses and of those led away by their teaching.— Encouragement and comfort addressed to the faithful of Thyatira.

"Write also to the angel of the church of Thyatira . . . [during the epoch of Thyatira]."

The declarations of the apostle Paul enable us to know that the true church, the members of the body of Christ who are really consecrated to God constitute a hidden mystery to the world. The church of Christ is really difficult, almost impossible to identify in history. We must remember the teaching of our Lord Jesus who said: "Every branch which does not produce good fruit is cut off." This teaches, as do other declarations of the Master, that the spirit of God acts in the heart of the disciple only if he renounces himself and becomes a sacrifice. It is only through this spirit that he is a member of the body of Christ." He who has the spirit of Christ is His, but if any man have not the spirit of Christ, he is none of His" (Rom. 8: 9). One may have been for a certain time a member of the body

of Christ, but have been cut off later like a useless branch, by the divine Vinedresser. All good branches are pruned so that they may produce more fruit — John 15 : 2.

The period of Thyatira was very dangerous for the true Church, for the little church faithful to her Master. In spite of all her efforts and her wish to be faithful, she had to be reprimanded by him for allowing in **her midst** those who **imitated** consecration and who by their conduct **seduced** the disciples. The adversary hoped in this way to get the better of the church. He thought the great apostate church was too corrupt and that he must find some other way of seducing the true disciples. To this end he placed near them people living a relatively pure life, reading the Gospel, having the appearance of the Church, but who by means of clever doctrines denied the ransom, and the existence of sin. The Lord judged it well to allow this trial to come upon the members of his body, in order to try the true disciples and to drive away those who were not entirely faithful to their vow of consecration. To understand the ways of the Lord towards his Church, we must first remember that she was only a little flock, chosen during the evangelical age and that the number of these members would not be more than 144,000. Any man can be a member of the body of Christ if he sacrifices himself. Even the poorest of human creatures can do so if they let God's work be done in their hearts, by means of the holy spirit.

Valdus preaching the Gospel.

It may be that the messenger of the church of Thyatira, of the 4th epoch, was Peter Valdo. He was a rich merchant of Lyon surnamed Valdensis, a name originating from **Vaux, Valdus,** a town of the Marquisate of Lyon. He was impressed by the legend of St. Alexius. What struck him most were the words of our Saviour to the rich young man (Matth. 19 : 21). He was an ardent supporter of true piety. He wanted to know the Gospel. Two priests Stephen of Ama and Bernard Ydros

translated for him the four Gospels from Latin into French and afterwards the whole of the Bible. He had to pay a large sum of money to the two priests and used part of his fortune for copies of the four Gospels. About 1160 he studied religious books with great assiduity. He then acquired deep convictions for which reason he decided with other well-disposed people to teach the Gospel. He saw the contradictions existing between the papal doctrines and the truths contained in the Word of God. He gave up his business and distributed his goods to the poor. He was called **Valdo** and his friends "**Pauperes de lugduno**" namely the poor of Lyon. His religious activity gained him energetic opposition from the Archbishop of Lyon. This opposition however did not prevent him from continuing to teach with simplicity. Moreover, his courageous action in giving up the riches of this world and his amiability, won him the confidence of all his followers. He and his friends organized religious meetings, first in France, then in Lombardy, at Milan; Valdo's partisans joined company with a laical denomination called **"The Humble Ones".** Valdo's partisans had great courage and their doctrines spread very rapidly. Peter de Vaux himself discovered that the true Church was not dependent on any of the clergy. In 1177 Valdo founded an association for the preaching of the Gospel. He had to flee into the mountains from whence the refreshing doctrines radiated which later reached Provence, Languedoc, Flanders; Valdo inaugurated a special manner of evangelisation so as to be **dependent on no one;** he earned his living while preaching the Gospel, doing this he travelled all through France. We find him in Picardy, Germany and finally in Bohemia. In spite of being often forbidden to preach, Valdo continued obeying the command of Christ, who said: "Go ye therefore and make disciples from all nations."—Matth. 28: 19.

The church of Thyatira, whose name signifies a **"sacrifice to work",** is a good symbol for this church which only extends over 218 years; she began about 1160 and ended in 1378. It was a time of work and unrelaxing labour. Our Lord says: "I know thy works, thy love, thy faith, thy constancy, and thy last works which surpass the first." What magnificent praise this is from the Lord to his dear little church of Thyatira! It is really comforting and encouraging for the disciples of Christ and for all in general, to know that the Lord **watches over his own,** that he **appreciates** all the efforts made in his good and holy service, and that he does not lose sight of a single one. He says again to Thyatira: "These things saith the Son of God, who has his eyes like unto a flame of fire, and his feet are like fine brass." How great the joy is, for the true disciples, to know

these things and to realise day after day the answer to all their prayers and wishes for all those who are in harmony with the plans of God, with his plans of love, grace and truth. We do not possess any detailed description about the assembly or ecclesia which was formerly held at Thyatira. We notice that the symbolism is perfect. The name symbolises **sacrifice at work.** The period of the church of Thyatira as we have just said was an epôch of work. We have mentioned the prodigious activity displayed by Valdo and his friends, this activity certainly pleased the Lord, as he says: "I know thy works" (Rev. 2 : 19). The time had come for these brave disciples of Christ to bear witness to the pope, after having done so around them to the end if possible of removing the decree forbidding their teaching, a decree published by the archbishop of Lyon. The question was submitted to a council under the direction of Rome. Valdo's friends submitted their version of the Bible. A quantity of questions were asked, to which the unlettered Vaudois replied with passages of Scriptures so sensible that they closed the lips of their principal opponent, a dominican monk, Gautier Mapes. It was acknowledged that these Vaudois were sincere, and sought to live according to the divine Word, possessing remarkable confidence in the promises of our Lord to his disciples: "But rather seek ye the kingdom of God and these things shall be added unto you"—Luke 12 : 31.

Gautier Mapes asked the council in spite of all not to approve of them and to forbid them to teach. He said: "These people begin by teaching in a very humble manner, because as yet they have no footing, but if we let them establish themselves we shall soon be hunted away by them." The council therefore refused the license and ordered the Vaudois to submit to the archbishop of Lyon. Finally the archbishop expelled Valdo and his partisans and they spread over the country, especially Dauphiné. In the South nothing was spoken of but the Gospel. The people listened attentively to teachings they had not heard until then, all the more so as the Romish church at that time was unpopular on account of its bad conduct. Then Valdo went to Italy; from thence to Germany and finally to Bohemia. Many traces of the activity of the Vaudois can be found on the banks of the Rhine, in Bohemia, in Moravia, where they formed the church of the Moravian brethren.

We have mentioned Valdo's manner of working, afterwards adopted by many Vaudois. These Christians travelled on horseback into different countries like itinerant pedlars. They gained access to all classes of society. When they appeared, they humbly asked: "Would you like to buy a ring, stuff, or embroidery?" While selling the peddlar would notice the

character of his purchasers. When he was asked "Is that all you have?" he answered: "I have much more precious treasures than what you have seen. I will show them if you promise not to denounce me to the priest." At that time it was easy to obtain such a promise, for the clergy were haughty and detested. The Vaudois went on: "I have a very brilliant jewel, God is seen and recognized in it. The warmth it sheds, warms the heart with love to God. This inestimable treasure is the Word of God, which He has given us." Then the pedlar pulls a Bible or a New Testament out of his pocket or out of a secret drawer in his box. He begins to read a fragment of Scriptures. People were surprised and the pedlar soon became an honoured guest. He had to stay to teach more of it and to enrich his hearers with these hidden treasures. So the Vaudois managed very well to spread the Word of God. It is said that they **could** go from Milan to Cologne **sleeping each night in the house of a disciple.** What a comfort, dear reader, how these facts recall the promises made by the Lord to his disciples: "I lay me down to sleep in peace for thou Lord only makest me to dwell in safety" (Ps. 4: 9). It is certain that many will rejoice at having assisted in spreading the good tidings, in sheltering the disciples of Christ, as recommended by the apostle Paul, who says: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares"—Heb. 13: 2.

EXTENT OF THE FIELD OF LABOUR.

We have quoted the words of the Lord in which he praises the church of Thyatira (Rev. 2: 19). The field of activity was vast and in spite of all the disciples were not numerous. We must remember that only the truly consecrated are members of the body of Christ, of the true Church. Among the Vaudois some were certainly truly consecrated; it is certain also that at that period there were consecrated ones in Asia and elsewhere. With these few consecrated ones, there were always many feeding upon them daily without being willing to take the vow of consecration, cited in the description and attributes of the church.

Those among them begotten of the holy spirit, will form part of the great multitude, those who come out through great tribulation. At the end of the evangelical age "then shall be a great tribulation, such as was not since the beginning of the world to this time" (Matth. 24: 21). We are not speaking of that special tribulation; we are speaking of the general tribulation, which must destroy the flesh through fire, by trials. They are trials through which the disciples who have not faithfully

observed all the clauses of the contract of alliance will be obliged to pass in order to destroy all carnal instincts. We suppose that a certain number of Vaudois attained by violence their full consecration. Having used carnal arms as a defence they associated the things of this world with celestial promises. As the Lord loved them, he recalled them in reminding them of their engagement, by making pass some of them through great tribulation. We shall return to this subject later on.

The field of activity of the church of Thyatira extended especially over the north of Italy, Germany, Bohemia, the north of France, but more especially the south; in Asia and the Balkans a certain amount of activity was also displayed. Thus it was that a handful of truly consecrated worked, some in one place, some in another, surrounded by a considerable number of less fervent people who were associated with others rather interested.

It is always by a few consecrated that the true Church of Christ manifests herself. This is all the more true because our Lord Jesus depicts his Church thus in his great prophecy; he says: "If any man shall say unto you: Lo, here is Christ, or there, believe it not. For there shall arise false christs and false prophets, who will show great signs and wonders, insomuch that, if it were possible they will deceive the very elect. Behold, I have told you before. Therefore if they shall say unto you: Behold! he is in the desert, go not forth, he is in the secret chambers, believe it not" (Matth. 24:23—26). We understand now what great seduction there was during the evangelical age. The catholics said: he is here (to enforce the idea that they form the church of Christ, the members of his body). The protestants said the same; the quantity of small religious denominations even the most enlightened, as our friends the adventists and the students of the Bible, who are much nearer the truth have said the same thing. The Lord shows us how he recognises the true Church, he says: "For wheresoever the body is, there will the eagles be gathered together" (Matth. 24: 28). The apostle Paul tells us: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 5). The members of the body of Christ are dead to the flesh, which they renounce in every way. The apostle Paul makes it clear when he says: "For you are dead and your life is hid with Christ in God" (Col. 3: 3). The Lord makes it clear that where the dead body is there is the Christ, the assembly of the living God. All those who have dedicated themselves to God have promised to die a death of sacrifice which will be consummated under the direction of the Lord Jesus. Nobody can tell exactly, but the sacri-

fice will be accomplished, the victim will be sacrificed at the proper time, at the proper place and in the proper manner. We know that the evangelical age is the day of propitiation, as we said at the beginning of this book. Those of whom the great multitude is composed will be delivered up to Satan, for the destruction of the flesh. Those who were not consecrated pretended to be what they were not, and as the proverb says: "The simple one puts himself forward and is punished for it." The true disciples of Christ have the spirit of the Master; they implicitly trust him, they are kept by divine grace until their work is accomplished. The great company on the other hand are always in fear and consequently are delivered over to Satan for the destruction of the flesh —1 Cor. 5 : 5.

As we see by the above, the Church of the Lord was always composed of a small number. The work accomplished by the church of Thyatira in spite of everything was considerable, if we think of the fine movement which took place in the south of France which was nearly totally evangelised, in Provence, in Dauphiné, in the Vaudois valleys and the north of Italy as well as in Bohemia, in which country Valdo closed his activity in 1179. This splendid movement was the consequence of an extraordinary impulsion, given by the grace of God, by the truly consecrated. All this work has been recognized and appreciated by the Lord; it is certain that our beloved Saviour rejoiced in it greatly. He esteems the unremitting labour; if he says himself that the last works of his church surpassed the first, that simply means that the Lord Jesus gives his blessing to the work of his disciples, when they work in his field, under his guidance. The Lord certainly saw that his little church of Thyatira was influenced by sincere love. The love of sacrifice continually crowned this most beautiful work.

REPROACHES TO THE CHURCH OF THYATIRA.

The praise of our Saviour to his church of Thyatira, was unfortunately followed by severe reproaches. These reproaches did not touch the church's own conduct or her activity in the Lord's service, they were on account of a Jezebel sect with which she risked being mixed up in a prejudicial way at this epoch. The Lord says: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel which calleth herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed to idols" (Rev. 2 : 20). Jezebel who teaches the servants of God to eat meat sacrificed to idols, cannot be identified with the throne of Satan (Romish church) mentioned at the period of Pergamos

(Rev. 2 : 13). In the papal church it was recommended (by the power of Satan) to the disciples to eat sacrificed meat and to commit fornication (Rev. 2 : 14). But here the church of Thyatira is confronted with the depth of Satan. The Jezebel in question was not the prostitute (the Romish church) who persecuted. Jezebel on the contrary (Rev. 2 : 22) is thrown on a bed and her children (her disciples) are destroyed. We may conclude from this that the Jezebel of Revelation (2 : 20) cannot be identified with that of I Kings 21, who herself has cruelly persecuted. Thus all the commentators who tried to see some analogy between the two Jezebels are completely mistaken. The church of Thyatira is placed in the midst of the depths of Satan in order to be proved (Rev. 2 : 24), for enticement is no longer on a par with the brutal force of persecution, although it was equally terrible (especially for those who had defiled themselves with Jezebel) and was always exercised by the church of Rome, which was never at any time recognized by our Lord Jesus.

The Scriptures show us that the opening of the fourth seal reveals the existence of a deadly instruction. That teaching has not only given spiritual death to those who received it, but has also caused terrible consequences. It has brought terrible retaliation on those who received it from the adversary Satan, through antichrist. It has been proved to us that the adversary did not spare even his own adepts. At the siege of Toulouse in 1207 and in the crusade against the Albigenses, the soldiers asked the abbé Arnauld de Citeau : "How shall we know heretics from good catholics." The abbé answered : "Kill them all, the Lord will know his own." We see how antichrist treats the poor sheep who are in his power. Besides, monarchs have often amused themselves in that way with their defenceless subjects. In the course of centuries all states have done the same, they are of course ruled by the prince of darkness.

"When the Lamb opened the fourth seal, I heard the voice of the fourth beast say : Come and see, and I looked, and behold a pale horse ; and his name that sat on him was death, and hell followed with him" (Rev. 6 : 7, 8.) The opening of the fourth seal shows an important part of the mystery of iniquity, actually revealed to the true disciples of Christ, who live up to the mystery of piety. The mystery of the permission of evil had not been completely revealed until the time when the teaching revealed by the opening of the fourth seal was spread abroad ; and the depth of Satan and his science in doing evil had not been made manifest to the whole of their extent. The fourth living creature, divine wis-

dom, reveals it to the Church. This trial had to be endured the Church, who as a conqueror had to resist all the ruses and attacks of the adversary and his diabolical science. To that end it was necessary for the spirit of God to manifest itself in its sovereign wisdom in the hearts of the true disciples; so that the latter might recognise the manifestations and science of Satan as perfect in deceit and the working of evil, they might recognise the consummate cunning and craft of the adversary. This time the doctrine (the horse) was of a pale colour; it very much resembled the white horse. Pale tints can less easily be distinguished from one another. In fact the teaching of Jezebel so much resembled the true doctrine that a mistake might be made, but as our text shows, he who sat upon it was called Death (Rev. 6 : 8). The doctrine of Jezebel was so attractive, it spoke of renouncing, as did our Lord Jesus, who himself said : "He who does not give up all cannot be my disciple." It spoke of the sacrifice of all earthly goods, called by Jezebel, matter. The apostle Paul teaches us that he who is dead is freed from sin (Rom. 6 : 7). Jezebel simply teaches that sin does not exist. Jezebel shows our Lord Jesus as the most wonderful of men, who taught admirably, how to renounce matter, attach ourselves to good and give up our own life to a marvellous and glorious ideal.

Death was sitting upon the horse. That symbolises the depth of Satan in seducing the disciples of Christ by Jezebel, in taking away their life, granted them by the faith in the blood of Jesus, our Saviour. Without him, there is no salvation. If he be our Doctor, our Master, to teach us, this is only secondary. He effectually becomes our Master, when under the precious blood of the Lamb, we have benefited by the merits of the precious blood of Christ acquired by Jesus on Calvary. Can one believe that this terrible doctrine, so subtile, has been condemned by papacy, by antichrist ? By this we see that the cunning and craft of the adversary and his tools always fall back upon themselves, for the works of the wicked are deceitful. The kingdom of Satan will disappear amid ruin and tumult.

Babylon and the different religious denominations which have all the same father, combat between themselves, and the heathen, Chinese, Hindoos, Africans, Japanese, help to destroy Babylon. That is what happened when Gideon and his people sounded the trumpet and the Midianites killed one another (Judges 7 : 19—23). This is also exactly shown in Rev. 6 : 7, 8. At that time a fourth part of the continents were given to them that they might make men perish by persecution and famine, by means of curses and condemnations pronounced by the Romish church" and by the savage beasts of the earth." The

savage beasts symbolise civil authorities, who generally have incorporated wild beasts on their coat of arms.

Let us return to Jezebel, she is a woman not under the papal sway, but who nevertheless pretends to be a prophetess; she manages to seduce the disciples of Christ without persecution. Those disciples would certainly not have allowed themselves to be seduced by the gross errors of papacy, of antichrist. If Jezebel Rev. 2: 20 who shows herself only at the period of Thyatira in a dangerous manner on account of her seduction regarding the disciples of Christ, were the papal church, this reproach would have been made in mentioning Jezebel to the church of Pergamos. The Romish church had communication in Asia as well as everywhere else, while the woman Jezebel coming from Asia, represents a false church having no relation with the true Church during the period of Pergamos. Jezebel was much less powerful than papacy, antichrist, the man of sin; this last had a husband (the state) and thus represented the perfect antichrist, namely an imitation of Jesus, the Head, and of the Church his body. The church in question here was founded by one of the wandering stars, spoken of by the apostle Jude, for whom the darkness of clouds is reserved; they are clouds without water, carried about by winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame (Jude 12, 13). A certain number of these wandering stars founded several churches shortly after the year 200 of our era. One of them named Manes founded manicheism, which became important in Asia. This movement changed into the paulician movement, the members of which based themselves on the epistles of the apostle Paul and commented on them greatly. It seems that this time they reformed and the reading of the divine Word brought them blessings, as we read the following words concerning that prophetess or church: "And I gave her space to repent of her fornication and she repented not" (Rev. 2: 21). We see this movement continue, but maintain doctrines which are really the depths of Satan, admirably disguised, because these people lived an exemplary life, as to morals. Soon afterwards the paulician movement changed its name to that of Cathares, which means pure. Just then the Cathares spread from Asia into the Balkans especially into Bulgaria, going from there through Dalmatia into Italy. There they performed great works and in spite of the Inquisition, in spite of everything, they made numerous converts. Soon after they were found in France; where at first they were called Bougres because of certain habits which they had contracted in Bulgaria appearing ridiculous, from thence the expression

"pauvre bougre" (nasty fellow). They were also called "Patarine" (nasty, vulgar or poor people because of their disdain for riches). On the other hand they were hard-working and proverbially sober, very charitable to those around them and were also called good men. The Cathares were directed by a well constituted hierarchy. According to their teaching evil was to be put down by all kinds of self-sacrifice, especially renouncing marriage, wordly goods, and all animal food. This teaching was disapproved by the apostle Paul who wrote to Timothy as follows: "Now the spirit speaketh expressely that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving by them which believe and know the truth" (1 Tim. 4: 1—3). We see here that the apostle Paul severely condemns such behaviour. It was by such practices that the adversary was able to seduce well disposed people to follow a voluntary worship and to conform to the ordinances of man as the apostle again indicates saying: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world are ye subject to ordinances. Touch not, taste not, handle not, which are to perish with the using, after the commandments and doctrines of men. Which things indeed have a show of wisdom in will worship, and humility and neglecting of the body, not in any honour to the satisfying of the flesh."—Col. 2: 20—23.

We are sure that the apostle Paul did not reproach the disciples of Christ when they purified themselves, when they held their bodies in bounds, those renunciations had only the merit of helping them to fight the good fight. It is not a worship or a command, but voluntary discipline.

The Cathares who came to stay in France took the name of Albigenses (from the town of Albi). Still it was not exactly because they lived in Albi that they were called Albigenses for the greater number of them dwelt in Languedoc; their belief constituted a great temptation for those not yet versed in the Scriptures and at that time it was difficult to procure a Bible. The Albigenses who observed their rites assiduously were called "the perfects", the others, the "believers". What was wanting in them was the spirit of God, for a terrible seductive spirit caused their actions. Contrary to papacy in which church the reading of the holy Scriptures is forbidden, the Albigenses possessed Bibles and read them assiduously. Their principal teaching was founded on the belief of two natures

essentially and eternally contrary; they believed also in the existence of two creatures, each one having its creation, its world and revelation. They denied that the Son of God came in the flesh, they denied the reality of his sufferings, the death and the resurrection of Jesus Christ as well as the resurrection of the soul. We see this belief appears again in the midst of christian science. We see from this description that the Albigenses would be a terrible stumblingblock to the Vaudois, for integrally the Albigenses were honest, hard working, renouncing riches and the world in general; but with that they upheld a demoniacal doctrine which might do immense harm to the disciples of Christ coming into contact with them.

That is exactly the reproach our Lord addresses to the church of Thyatira: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to commit fornication and to eat things sacrificed unto idols." Is not that a terrible artifice of Satan, is not that the depths of Satan? (Rev. 2: 20, 24). These people had everything capable of seducing the disciples who wished to follow the Lord. In the first place, they despised earthly riches, they were very moderate in eating and drinking, and were inclined to be charitable which caused them to be esteemed; for the Romish church (her clergy) were haughty, arrogant and had no true love. The Albigenses practised moreover certain voluntary consecration, they desired purity, but they denied the ransom, they did not fight against this doctrine, but they annulled it by their teachings? They pretended that suffering, death and resurrection did not exist. We understand now why our Lord Jesus (speaking of that Jezebel who pretended to be a prophetess) reproaches the church of Thyatira. He does so because she does not act energetically in opposing such seduction. To preach a gospel in which our Lord Jesus is shown as a great doctor who cures and leads those who follow him, according to which a change of existence on a purer plane and in various degrees is taught, was a terrible seduction. Was it not what the devil had proposed to our Lord Jesus in the temptation when he offered him all the kingdoms of the earth and their glory if he would fall down and worship him? Was not that spiritual fornication and were not those idols or meats sacrificed to idols?

All the adversary desires is to keep under his yoke, the men whom Jesus has bought with the price of his own blood. We know that a certain number of Vaudois and others especially in the south side of France have let themselves to be led away by these great delusions. The Lord Jesus had given time to this

faithless church to repent of her fornication, but she did not repent. That is the reason why this false church (Jezebel) was thrown on a bed (as it is said) and caused great tribulation to those who committed adultery with her.

The tribulation that fell on Jezebel was terrible. The pope tried to have the Albigenses persecuted by the prince of the country, especially by count Raymond of Toulouse who was most powerful; the latter opposed the project. As the pope's messenger insisted arrogantly, he turned him out. One of the count's knights rejoined the legate and assassinated him. From that time the pope organized a crusade against the Albigenses. He promised a plenary indulgence, glory and booty to those taking part in the crusade. Armand de Citeaux was chosen as head of the crusade. When he arrived before Béziers with his followers, he was asked how to distinguish the good catholics from the bad heretics; the legate replied: "Kill them all, the Lord will recognise his own." Men, women and children were massacred in the nave of the church, the castles and towns were taken, pillaged and burnt. A terrible inquisition was established, judges were chosen from among the dominicans and full power was given them. The people called those who directed the inquisition **"dominicanes"** which means the **Lord's dogs.** In spite of the horrible carnage this Jezebel did not repent; the Lord had said "And I will kill her children, and all the churches shall know that I am he which searcheth the reins and hearts" (Rev. 2 : 23). This word of the Lord came to pass and during the persecution "Jezebel" lost nearly all her converts. Some biblical commentators and especially the students of the Bible say that Jezebel meant the Catholic church, which is false as she is herself persecuted. It goes without saying that the doctrines taught by this prophetess were real seductions. Our text shows us that this prophetess was thrown on a bed of tribulation; those who had committed adultery with her, especially the Vaudois, had also to suffer cruelly. The Lord had promised that he would repay each one according to his works, hence the reason of that terrible retribution.

We are assured that a certain number of disciples were kept by the Lord, they were faithful consecrated ones belonging to the true Church. The Lord addresses them when he says: "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they call them, I will put upon you none other burden" (Rev. 2 : 24). This text shows us that a certain number of members of the church had remained pure; they had not accepted the doctrines of the Cathares, of the Albigenses, of

the woman Jezebel, they immediately recognized the falseness of the doctrine which denied the ransom and all hope of restitution (Acts. 3 : 19). Of course this church cannot symbolise the church of Rome, for we have seen that Valdo's delegates and his friends were vastly superior in their knowledge of the divine Word that the catholics were obliged to acknowledge themselves incapable of resisting them in the question of doctrine. The doctrine of the Albigenses denies the ransom, this same doctrine is still preached by christian scientists whom the Master calls the "depths of Satan".

The Jezebel of the Old Testament had terribly seduced the children of Israel by means of the prophets of Baal. Elija had foretold her that she would be devoured by dogs. It is interesting to note that this literally happened to the Jezebel of Revelation, she was eaten by the "dogs" of the Inquisition. The apostle Paul shows us what these dogs are, he says: "Beware of dogs, beware of evil workers, beware of the concision." — Phil. 3 : 2.

The Lord will put no other burden upon his dear little Church, unless that of holding what she has, which shows that all those who knew the depths of Satan, unmasked them at that time, walked as consecrated and were exhorted to continue a life consecrated to the Lord. It was their pure life which enabled them to recognise the spirit and false teachings of the mystical Jezebel. The Lord gives this promise to the church of Thyatira: "And he that overcometh and keepeth my works to the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers" (Rev .2 : 26, 27). The Lord shows his little Church that she will have a grand share with her Saviour in glory. He will give her the privilege of sharing with him in crushing all earthly authority. All the nations of the earth will be humiliated and prepared to receive the grand instructions and blessings which the Lord will manifest by his glorified Christ in the millennial age. The Lord Jesus received all this power from his Father and wishes to give the Kingdom to his beloved; he already expressed this wish in the promise made to his disciples: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12 : 32). The Lord promises as well as these blessings, to give to all conquerors "the morning star". This star of which the apostle Paul speaks, should really rise in our hearts. Peter says: "Ye will do well to take heed unto prophecy which shineth in a dark place, until the day dawn and the day star arise in your hearts."—2 Peter 1 : 19.

Is it not marvellous that the Lord should consent by means

of his spirit, to dwell in us and to lead us? He says: "He that hath ears to hear let him hear what the spirit saith unto the churches." The beautiful promise of our text is easy to understand (Rev. 2: 29), for we have already mentioned it in the chapter relating to Ephesus. If we are led by the spirit of the Lord, our spiritual ear hears the marvellous things which God teaches us through his good and holy spirit. Then truly, the brilliant star of the morning rises in our hearts, for we have been able to know the Father through the Son according to the immense grace given unto us. A few of the faithful of the church of Thyatira who lived in this past period and sang the songs of Moses and of the Lamb, will sing the heavenly song with their brethren still in the flesh; for these also will soon be in glory with their Master, having received authority over the nations to humiliate them, to break down their pride and the rod of the wicked, according to the Scriptures: "How has the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. The whole earth is at rest, and is quiet, they break forth into singing"—Isaiah 14: 4—7.

CHAPTER V.

THE EPOCH OF SARDIS.

The church of this period receives nothing but reproaches.—A few notable tokens were however given.—The messenger of the church of Sardis was, we think, John Wycliffe.—Life and activity of Wycliffe.—Meaning of the term Sardis.—We think the time of the church of Sardis began in 1378 and ended in 1518.—The weakness of the church of Sardis was caused by the want of true consecration during that period.—The reproaches addressed to the church of Sardis.—The Lord reproaches this church with being dead, although she seems to be alive.—The Lord tells her to repent and to practise the instructions received.—Displacement of the centre of spiritual activity in the course of the evangelical age.—Regarding the blessings received, the light did not burn during the epoch of Sardis as it ought to have burnt.—A few faithful however in Sardis walked in white robes.—The Lord had to allow some persecutions to revive "what remained which was about to perish."—A slight sketch of the history of the true Church during this period.—Promises made to the victorious.

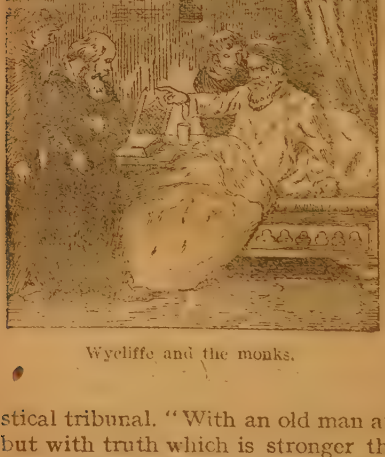
"Write also to the angel of the church of Sardis . . . [during the epoch of Sardis]."

The epoch of the church of Sardis with that of the church of Laodicea are the saddest and the least beautiful of the seven periods. That does not mean that during the other periods, the abomination of desolation was not practised, that the synagogue of Satan did not flourish, that the throne of Satan was not greatly elevated and was not considered the throne of

ght, that the depths of Satan did not manifest themselves; ut it proves that the true Church was very poor and that a erious change would take place there. It must not be thought n spite of all this that there were not some truly consecrated luring that period, but that they were few, that they were nuch less numerous than in the time of the preceding church. The church herself receives no praise from her Head; on the ontrary, she receives reproaches, and except a few members, his church appears to be living, but her character is that of leath. We may state, that during that time, very little im- portant work was done. A few striking testimonies were how- ever given by some truly consecrated members, which strength- ned their vocation and their election. If this were the case, f a large number were not sufficiently fiery, not zealous enough, o be truly consecrated, a few however walked in white robes. The white robes symbolise justification granted only to the ruly consecrated. It is interesting to note that the church of Ephesus did a considerable work; the centre of life and action vas certainly in Asia. The epoch of Smyrna was a time of great ctivity in Asia, while at the period of Pergamos the work was nuch more intense in Europe (especially on the Italian side) han in Asia. At the period of Thyatira work was going on in France, in Switzerland and in a part of Germany, while at the eriod of Sardis, work was especially active in England, in Bohemia and in certain parts of Germany. At the period of Philadelphia, Germany in a special manner as well as a part of America decided to receive the Gospel. The last church, Lao- licea, extended rapidly over all the continents which had lready been reached by a certain Gospel in the preceding epochs; there was then a work of sorting and harvest.

It is possible that the church of Sardis of the fifth epoch had John Wycliffe as messenger. He was professor of theology (doctor evangelicus). He was greatly influenced by the writings of Okham. He was named director of **Baliol College,** Oxford. Soon after he took an ecclesiastical appointment. The King of England sent him to Bruges to meet the apostolic nuncio, to come to an understanding with him about the differences existing between the Roman curia and England, on account of the tithes which the Roman curia levied on ecclesiastical employment. Wycliffe defended the English cause. The Pope entered a lawsuit against him in 1377, it was rejected. In 1378 Wycliffe began a struggle against papacy which he qualified as antichristian. He rejected the worship of images, denied transubstantiation, rejected auricular confession, and became for that reason the real English reformer. What greatly contri- buted to open Wycliffe's eyes was the teaching of Okham,

which had just been confirmed by the scandalous fact of two popes cursing one another and calling each other a christ, while both pretended to be infallible in their teach Wycliffe's activity gained him papal denunciation. He cited before a tribunal, but the pressure brought to bear the people was so great, that he was let go in peace. His wo were completely interrupted by illness at 60 years of age. enemies the monks rejoiced and rushed to him to receive confession. They were accompanied by four monastic ord four senators. They dressed Wycliffe sayin "You have death on yo lips, be sensible of yo faults. Retract before all that you have said our prejudice." The former kept silence for moment, then, fixing h piercing gaze upon th monks, he said, in a fir vibrating voice which ha often made them tremble "I shall not die but shall live, to relate th great crimes of the monks "With whom do you thin you are arguing?" sai he later before an ecclesia stical tribunal. "With an old man at the edge of the tomb? No but with truth which is stronger than you and will vainquish you." Having thus spoken, he left the assembly, without any one of his contradictors daring to stop him. Wycliffe was the first to translate the Bible into English, denying transub stantiation he spoke much of the ransom in his works. Moreover he has written several works on that subject. Wycliffe laid before the pope and cardinals his written testimony showing plainly the contrast of the humility of Jesus and the pride of his vicar. The king of England, the state and the pope had resolved upon his fall, but his courage was indomitable. Preach the gospel of Christ to proud prelates, said he, and your fate will undoubtedly be that of a martyr. Wycliffe never sought to shelter himself, but the Lord was his protector. Just when his enemies thought themselves sure of their prey, the hand of God placed him out of their reach.



Wycliffe and the monks.

The church of Sardis, whose name means "that which remains" had a few notable persons in her midst, they were truly conse-

rated and approved of by their Master with this exception, she was a church having a slight outside appearance of life, but whose consecration, an essential condition for being a disciple, was certainly poor; it was therefore necessary for the church to be purified and all things made clear; thus, soon after Wycliffe's death a terrible persecution was let loose, so as to remind those who wished to be members of the body of Christ, that such a favour is granted only to those who desire to make an alliance with God through sacrifice, being willing to die a death similar to that of the Lord Jesus. The epoch of the church of Sardis covers a period from 1378 to 1518. This epoch slightly resembles (as regards the church only) that of Laodicea; which was neither cold nor hot; for which reason she drew down on herself a terrible reproach, and even divine displeasure. She was afterwards rejected. The Lord gave Sardis to understand that he had given her what was necessary for her to have. It is to be supposed that the precious things confided to those who received them, were not esteemed at their true value, therefore the Lord warned the church of Sardis seriously by the message received when she was relatively in peace, especially at the beginning of this epoch. In fact, in spite of the opposition shown to Wycliffe, and his partisans, the latter did not have to endure sanguinary repression, and, on account of that, they perhaps did not attach sufficient value to the marvellous good news of the Kingdom as did those who heard it and practised it at the peril of their lives and who were often entrapped, persecuted and pursued.

The Lord addresses these words to Sardis: "These things saith he that hath the seven spirits of God" (Rev. 3 : 1). The Lord Jesus in his message makes it to be understood that he is the head of the body, and that all his disciples are in his school; he dispenses the spirit of grace and truth to them so that they may understand the depths of the love, wisdom and justice of their Father in heaven. This marvellous and glorious spirit which transforms the natural understanding of man into a new one, shows the disciples the wonderful grace and divine compassion towards them; it also makes them understand that the Lord has invited them to enter into his family by means of our dear Saviour and has procreated them by the spirit, that he desires the disciples of the Master to behave according to the spirit. Jesus affirms that it is he who, from the Father, bestows the comforter, the spirit of grace and truth on his well-beloved disciples, but in order to give it he requires absolute fidelity from them. It is said of the church of Sardis that she had the reputation of being alive; if then our Lord Jesus is obliged to tell her that she is dead, it is that the church in general did not

do what was necessary in order to receive the spirit of God abundantly enough to obtain life. In the different assemblies existing at that time, Lollards, Vaudois, Hussites, even in the midst of the congregation of the Unity of the brethren, true consecration and rejection of all errors were not practised as the Lord wished. In order to be accepted, the church (whom we must remember was only composed of those who were consecrated) must be impregnated with the spirit of Christ, so as to form one body with Christ, to understand the mystery of godliness and to unveil the mystery of iniquity. However, the Lord as we may see was patient; during this period he granted the church time enough to reform and repent so that the spirit of God might again be manifested to her in a complete manner. The church of Sardis received the Lord's reproaches and did not do the necessary reform, therefore the Lord treated her energetically. In such conditions the magnificent epoch of the church of Philadelphia began, to whom the Lord addressed no reproaches because she was faithful. The Lord also shows that it is he who has the seven stars or messengers which he employs for comforting and rejoicing the heart of his little assembly (Rev. 3 : 1). As we have indicated the greater number of the members of the true church of Christ, were to be found in the churches of Ephesus and Smyrna, in Asia; for this reason the two faithful messengers, Paul and John worked principally in those countries. Afterwards the centre of spiritual life was in the north of Italy, in France, in Dauphiné; for this reason we think Valdo was the messenger of the church symbolized by Thyatira. Spiritual life then began to manifest itself in England, especially in Bohemia; during that time the work was mostly accomplished by means of the church in England. We presume also that Luther was the messenger of the succeeding church. Finally in America, a great work was accomplished and was to be carried out with Miller and then Russell as messengers. These different messengers are dead and have each died a natural death except Paul. The Saviour has faithfully watched over them, being able to hide in the hollow of his hand all those who believe and are faithful.

REPROACHES TO THE CHURCH.

The Lord said to the church of Sardis: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die" (Rev. 3 : 1, 2). If we compare the church at the epoch of Sardis, with the other epochs, and if we consider attentively the praises and reproaches which were made, we can be con-

vinced that the Lord exactly appreciates what were with these epochs in which the message was heard. In considering these things we can estimate how the Lord appreciates the things and under what condition he will receive his disciples; the Lord asks only those disciples to die for others, who daily present their bodies as living sacrifices and to follow in the footsteps of their Lord and Master by renouncing self and all earthly plans and rights. The world cannot understand the conditions laid down by our Lord Jesus to be his disciple, for the world is panting for earthly life and things. If the Lord recommends his church of Sardis to be vigilant and to strengthen the things that remain, that are ready to die, it shows us that he is wonderfully patient with regard to this church, though he did not find her ways perfect before him (Rev. 3 : 2). The Lord acknowledged that the preceding churches retained his name, that they were persevering, and had accomplished an active and fine work, but this was no longer the case as regards the church of Sardis: for this reason the Lord gave her a serious warning, and told her to remember what she had received and heard. The church of Sardis had heard the word of grace and love, which had been given to her through the holy Scriptures; we understand that the true Church always had in her the Holy Word; besides, the Lord sent a messenger to his Church at each epoch, that is to each church (of Asia) which represented her. All having had the enjoyment of the preaching and the teaching, the church ought to have remained upright and to become firmer and firmer in the wonderful kindness that the Lord had in reserve for her. We have been able to mark the historical epochs which correspond with the seven churches of Asia, we have seen on one hand the work accomplished by the faithful Church and on the other hand the activity displayed by the adversary, through the school of Satan, the throne of Satan and his depths, namely by means of his work. The Lord again says to this church of Sardis: "If therefore thou shall not watch, I shall come on thee as a thief, and thou shalt not know what hour I will come upon thee" (Rev. 3 : 3). This serious warning is useful not only to the whole church of Sardis, as well as to all the epochs of the church in general, but also to every member of the body of Christ. We took it perfectly into account, when in the introduction relating to the seven churches, we spoke of the classifying of each person, according to his fidelity to his engagement enjoined by true consecration; the Lord desires to see his disciples observe this. The two first messengers, as we said, came from Asia. Certainly these Asiatic churches saw the centre of christian activity was gradually leaving them, as well as the messages given by our

Lord to his people; this activity reached Europe at the epoch of Pergamos. At the epoch of Thyatira we see the centre of life of the true Church, in the north of Italy, in France, even in Germany. At the epoch of Sardis the Lord tells his Church that he will come as a thief. The light departs at a given moment, not only from each individual, but from each small or large assembly, and from every epoch, to go elsewhere if the necessary progress be not made. Those who adhere to their own way will one day find themselves in darkness, even with the light they once posseded "for the path of the just is as the shining light, that shineth more and more unto the perfect day"—Prov. 4: 18.

The luminous centre of the epoch of Sardis ought then to have been in England; there, that light ought to have shone brightly, for the Lord had given all that was necessary; the candlestick and the seven spirits were at the disposal of those who fulfilled the conditions; all had been given in order to develop and shed a light, a consoling balm on all those who sought divine grace with all their hearts. We can well understand that the Lord had given his servants power to bear a wonderful and brilliant testimony if only they would make no compromise but at once suppress all that they recognized as error, as something wicked, and if they would render glory to God and not to man. All these uncertainties, hesitations and compromises, put consecration in danger. If it had not been so, the light of a John Huss, of a Jerome of Prague, would have been quite different, but here again, we may say that this epoch, with all its experiences, was to be thus in order to teach a lesson. The Lord already knew and ruled all the details concerning the epoch of Sardis, when he sent the vision to John in the island of Patmos.

THEY WHO WALK IN WHITE ROBES.

The Lord gives his message to Sardis saying: "Thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with me in white for they are worthy" (Rev. 3: 4). Until now we see the Lord in continual communion with his dear little Church, even during the epoch of Sardis, he gives her advices, he recognises her as his Church, on the other hand he recognises antichrist as a false system. The woman who flees into the desert symbolises the different false churches, who denied the supremacy of the bishop of Rome and were obliged to flee when the child (papacy) was born and was carried away towards God and towards his throne.—Rev. 12: 6.

The testimony borne by the work of Wycliffe shows us a

movement to which the Wycliffites or Lollards attached themselves. The church in general is only slightly spiritual, because she does not do what is necessary for receiving the spirit of God, which in a certain measure she nevertheless possesses, since Jesus exhorts her to repentance. It was to this end that God permitted persecutions to take place in England; these persecutions prepared the elements which became more distinct and firmer in a magnificent way. We will cite a few people whom we think walked in white robes. Among them is William Thorpe in 1407, he bore a fine witness all over England, and had afterwards to appear before judges who condemned him as well as Master Aiston and Philips Rebygton. These noble hearted men drew their strength from the Word of God, and from the works and example of Wycliffe. Other champions of the faith were Sir John Oldcastle, as well as Lord Cobham; the latter had the writings of Wycliffe copied and supported a great many preachers who travelled about England to strive against Rome. Lord Cobham was shut up in a gloomy dungeon, he bore a marvellous witness; in spite of the rage of his enemies who dragged him before the tribunal, in spite of their power over him, he miraculously escaped. Later he was wrongly accused of political sedition and burnt alive.

It is our opinion that Bohemia also produced, in a more decided sense, true witnessses of our Lord Jesus, members of the body of Christ. In 1380 Matthias preached that the pope is the antichrist and that the Romish clergy constitutes the locusts of Revelation, who reign in the false church. He claims that Rome has abandoned the only Saviour for Franciscans and Dominicans. His confession on his death bed was as follows: "The fury of the enemies of truth triumphs now, but it will not always be so; the time will come when a people, mean in appearance, despised, without strength and without arms will arise against whom papacy will not prevail." Some claim that Matthias alluded in his prophecy to Luther.

John Miltitz preached the truth, then present, with extraordinary courage. He was persecuted, but they dared not execute him because of the crowd. Later the pope bitterly reproached the Bohemian authorities, for Miltitz was preaching the truth more and more zealously. They tried to lay hands on him, but the Lord watched over him and did not allow him to be ill-treated. This disciple died in 1374. Pope John XXII made war on the king of Naples; the Roman pontiff had indulgences proclaimed in favour of those who took up arms against that prince. The pope's emissaries went as far as Bohemia to offer their scandalous goods. The students of the University of Prague dressed up one of them as a prostitute, fastened on

his chest the papal bulls and promenaded him on a hand cart through the town. The personage on the handcart imitated the pope's gestures when he was giving the blessing.

Rokysane solicited at the court of Bohemia the concession of a territory, where people who wished to be free in the exercise of their religion might meet and dwell in peace. The domain of Lititz was granted them, Rokysane, a partisan of the Hussites who had allowed himself to be won over to Rome by the promise of an archbishopric, tried to get rid of his fellow protestants and friends in the following manner: He tried to procure a place for them where they would have peace and might follow their religion freely. A great number of the families of nobles, matriculants, learned men and artisans, as well as numerous Vaudois emigrated from Prague and went to live at Lititz in 1456. They called themselves the church of the Unity of the brethren. They afterwards became connected with similar congregations in various towns of Bohemia and Moravia. The same Rokysane who petitioned for the consession of a territory in their favour, when he was with them, later solicited for the persecution of his former friends, in 1460. The church of the unity of the brethren was conducted by three bishops who later on were called elders; they afterwards joined the Vaudois, who finally were also called Picardians. These people formed 200 communities. The Picardians were persecuted at one time, but the Lord watched over them wonderfully. On coming out of the states assembly of the kingdom of Bohemia, baron de Colovra, chancellor of Bohemia, went to Krupka to see a gentleman in company with baron Kaltisch. While at table he declared in a satisfied manner that a unanimous resolution had been passed to exterminate the Picardians. At these words baron Kaltisch turned towards his servant, who was a member of the unity of the brethren, saying: "Well, Simon, what do you think of all this?" "That all are not of that opinion," answered the servant. The chancellor annoyed, begged baron Golditsch to point out the fool who dared to go contrary to the states of the kingdom, and he added that whatever his rank, the infamous man would share the fate of the Picardians. The courageous Simon then raised his hand to heaven and cried out: "There is one who reigns above, if He did not preside at your council the effect will be void." "You will see, said the furious chancellor, yes rascal, you will see, you and your fellows, you will feel the consequences." Then, striking the table with his hand, he said: "May God not allow me to leave this house safe and sound, if I give myself any rest while a single Picardian exists."

At these words he rose to return to his castle of Bilin, but

at that instant a malignant ulcer formed on his foot. Soon mortification set in, and in spite of all the resources of art, the unfortunate man expired shortly after in dreadful pain. Chastisements no less terrible struck the principal instigators of the persecutions of the Master's disciples. Lords, lawyers, bishops and priests were all so strikingly punished by God, that the proverb became current "Whoever is tired of life has only to attack the Picardians, in which case he need not be alive next year." There must have been among the Picardians, faithful children of God, who walked in white robes as our Lord says in the text. These words prove that our Lord recognises them as members of his body and justifies them by faith by shielding them with his own merits. The Lord watches over his own and says to those who do them harm: "He that toucheth you toucheth me, and he that toucheth you toucheth the apple of his eye"—Zach. 2 : 8.

The delicious balm of consolation given by our Lord to his beloved disciples has really had its effect, as is proved by the imposing protection manifested by the Lord to those who walked in white garments. Our text continues as follows: "I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear let him hear what the spirit says unto the churches (Rev. 3 : 5, 6). The joy of the disciples of Christ who faithfully follow our dear Saviour increases more and more. They are sure that their name is written in heaven, and that they stay there more and more deeply engraved in the leaves of the book of life, for ever and ever, after they have come out of the struggle as conquerors, having fought the good fight of faith. The Lord will confess their name before his Father and before the angels, when he presents to his Father all those blessed ones who form the new Jerusalem, and tells him how much he loves him. The Lord will certainly feel ineffable joy in presenting his spouse without a blemish, with neither stain nor wrinkle, nor anything of the sort, holy and undefiled. May the spirit continually give all members of the body of Christ, all members of the church, to understand this wonderful message of divine grace.

CHAPTER VI.

THE EPOCH OF PHILADELPHIA.

The epoch of Philadelphia witnessed a complete change in the order of religious things still existing.—The church of this period receives nothing but praise from the Lord.—The messenger of the church of Philadelphia appears to be Martin Luther. —We presume that the epoch of Philadelphia began in 1518.—Meaning of the term Philadelphia.—Activity of Luther, his 95 theses protesting against the sale of indulgences and the dissoluteness of the papacy.—Importance of the epoch of Philadelphia from a prophetical standpoint.—I have placed before thee an open door.—Prophecies concerning the woman who fled into the desert and the two witnesses.—The 1260 days, the 42 months, a time, times and half a time, the three and a half days.—The iniquitous doctrines taught during the 1260 years by antichrist.—The reformation entrances the value of the Bible.—What signifies the 7000 (names of) men killed in the earthquake (Rev. 11 : 13).—The accomplishment of the fifth seal.—The religious and political consequences of Reformation.—The accomplishment of the 6th seal.—The French revolution ; its consequences in France and in other acountries.—The seven trumpets symbolise messages or religious movements.—The first trumpet or Lutheran movement.—The second trumpet or Anglican movement.—The third trumpet or Calvinistic movement.—The fourth trumpet or baptist movement.—The malignant ulcer or discontent provoked by the light and truths proclaimed since the reformation.—The three woes.—The fifth trumpet or methodist movement.—The inauspicious doctrines made evident by this last movement.—The doctrines of the immortality of the soul and eternal torment are inventions of Satan in order to falsify the mind of people and to disfigure the divine authority.—What the Scriptures teach about the soul.—The sixth trumpet or formation of the evangelical alliance.—The effect of the reformation on papacy.—How the deadly wound was healed.—Formation of the beast coming up from the earth at the diet of Augsbourg.—Why temptations were greater for the truly consecrated after the formation of protestant organisations.—Great persecutions were still going on at the time of Philadelphia by papacy especially in France.—The protestant beast.—Imitation of Catholicism by Protestantism.—The mark of the beast.—How the mark of the beast is given.—Number 666.—Promises and exhortations to the faithful of Philadelphia.—

"Write also to the angel of the church of Philadelphia . . . [during the epoch of Philadelphia]."

The period of Philadelphia is a demonstration of the wisdom and power of God. It is also a demonstration of the depths of Satan. The prince of this world was never so active as during that time, but divine grace also was marvellous. It seemed at one moment that the beautiful truth proclaimed at this epoch would give happiness to all mankind, but soon a recoil became manifest ; most of those who took an interest in these things, would not take the step in order to become perfect disciples of Christ. Material interests always came first with the greater number, therefore they would not completely cast off the chains of the adversary. The church of Philadelphia represents the Church at the time when the great reformations were beginning. This epoch gave birth to a great number of religious denominations of every description. It was just the time when the woman who was in the desert, returned from exile and had numbers of children. Her children represent the different

denominations called christians (It goes without saying that the Scriptures cannot contradict themselves when the apostle quotes the passage from Isaiah 54 : 1 showing that the true Church remains barren as long as she remains in the flesh). We must not think that the woman of Revelation 12 : 1, 2 was for a single instant the Church of Christ (Gal. 4 : 27). Religious denominations are always called into being when Christians wish to become pure and to attach themselves to God. Soon conditions become more and more visible; it is recognised that one cannot become a disciple without renouncing the world completely; just then compromises are made with the world, with Mammon, because one thinks a certain amount of power necessary to announce the divine message and that money must play a prevailing part. It is necessary one thinks to come to an agreement with influential people, without necessarily giving up the idea which induced certain friends to promote a new reform.

At this period we find the church few in number but without reproach before the Lord. We certainly recognise at once that the church of Philadelphia has nothing in common with the movements of reform, which were appearing then, but that she is composed of a few, of a handful of the consecrated (as was always the case) who are faithful to the Lord, who understand the truth sufficiently to do the will of God. It is always well to remember what a true disciple, whom we have described in the introduction is. It is noticeable that at this time, abominations were committed in France on St. Bartholomew's day and later, at the revocation of the edict of Nantes; nevertheless whole countries embraced the reform and resisted papacy successfully.

It is probable that Martin Luther was the messenger of the sixth church. He was born on the tenth of November 1483 of poor, but honest and pious parents at Eisleben (in Saxony). Luther became ill when he was at the Augustin Monks. Fearing that he had not done enough for obtaining forgiveness of his sins, he opened his heart to a good old man, who recommanded him to the Saviour. "Ah said he, our works, even the best of them, are too tarnished to be accepted by God." He told him that Jesus by his death, satisfied divine justice, and that by faith we can share in the merits of our dear Saviour, the friend of sinners. One passage struck Luther especially, it was the following : "The just shall live by faith" (Rom. 1 : 17). It was like a revelation to Luther, and thoroughly revolutionised all his theological views. He said : " I felt my whole being renewed, and that I had found an open door to enter Paradise." This expression reminds us of what is said in the message to the

church of Philadelphia: "Behold, because thou hast little strength, and hast kept my work, and hast not denied my name; I have set before thee an open door, and no man can shut it—Rev. 3: 8.

The church of Philadelphia carries us back to a glorious epoch; its name signifies **brotherly love.** This expression agrees very well with the description and the characteristic features of the time. The Church is certainly very difficult to place during this period, for, it is undeniable that only the faithful consecrated form the Church, those who do not lean upon men, but upon God. The message addressed by our Saviour to his little church of Philadelphia, is a real comfort, for he does not reproach her; He encourages her, saying: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth and no man openeth" (Rev. 3: 7). The Lord wishes to show by this, that in spite of everything he will give magnificent activity to his little assembly. How comforting are these words! The Lord himself would open, and none would have the power to shut.

Luther fixing his 95 theses to the door of the church at Wittenberg.

These words were realized the moment Luther affixed his 95 theses to the door of the church of the castle of Wittenberg, where he was professor of theology. The act of Luther has been justly compared to a stone rolling away from the mountain from which it became detached; the movement caused by Luther's message is slight compared with that which will be produced by the true stone cut out of the mountain, without hands, when it completes its work and strikes the feet of the great statue (Dan. 2: 45). Luther has been compared to that stone; in any case he was an instrument in the hands of God; God watched over him until he breathed his last. The 95 theses posted up by Luther were intended to protest against the scandalous sale of indulgences. Indulgences were introduced in the XI century; at first they were only an abatement of punishments inflicted by the church. When indulgences were sold even for the remittance of the pains of purgatory, then they

became popular, for the terrible power of the false church, calling itself catholic, was tremendous. Moreover, this was mentioned in the description of Pergamos. The false church relied on a few passages from the Old and New Testaments to torment the dwellers on earth. This is shown symbolically in Rev. 11 : 5. The superstition of the people at that time was great, because of the extraordinary power of papacy which imbued the people with false doctrines, and made them horribly afraid of Purgatory. When indulgences were offered it was naturally a great relief to the people. Each one hastened to buy for himself, for his friends and also for dead relatives. What Tetzel did was scandalous ; his way of offering indulgences was insolent and he showed by his sentences in rhyme the all-powerfulness of the clergy, he said : "When your money chinks at the bottom of my coffer, the soul jumps out of purgatory." Formerly, in order to obtain a plenary indulgence, it was often necessary to go on a crusade, to take part in a dangerous excursion or share in the persecutions of so-called heretics. Then it became easier, all could be bought for money without disturbing oneself. Any murderer, perjurer or robber could buy an indulgence to make himself sure of heaven. Luther's eyes were opened, especially when he heard people come to confess and present indulgences obtained with money ; souls in anguish came to show them to him. He was full of compassion to such people.

After posting up his theses and having said the pope had no authority, no power to forgive sins and that he could remit no punishments except those inflicted by himself, Luther was loaded with abuse and treated as a heretic. Just then he came to understand the true state of papacy and the dissoluteness of its conduct. Pope Leo X wanted Luther to appear at Rome, but he accepted to appear only in Germany. They tried to stifle the reform ; to that end a special envoy was sent by the pope with the golden rose and all sorts of papal favours to Frederick, Elector of Saxony. Frederick was flattered by the papal favours and ordered Luther to stay at Wittenberg. The death of the emperor Maximilien interrupted the persecutions against Luther. The pope was occupied with more urgent business, that of placing an Emperor on the German throne. The pope was for Francis the first, while the german people, especially the princes, were inclined to name Charles the Vth (Charles Quint). Later Francis I supported the Protestants from hatred to Charles Quint.

We give as follows a fragment of a letter from Luther addressed to the Elector Frederick during the diet of Augsbourg, in 1530 when the latter told him that he ought to have consideration for the country, for his family and for his prince :

"As for me, whether I die a natural death or whether I am

put to death by the hands of papists, I shall be the courageous defender of our posterity. If what I say be true, what matters the threats and fury of those idols which are already dead. He who created me will be the father of my child, the husband of my wife, the magistrate of my country and the pastor of my parish. He will fulfill those functions much better than I. Our children will be sheltered by the commandment which says: I show mercy unto thousands of generations of them that love me and keep my commandments. Take courage, fear not, hope, wait, be quiet, be not afraid. If we do not believe these words, we should not believe even if an angel came down from heaven. Peace be with you!"

While the council of Augsbourg was being held, Luther was shut up in the castle of Cobourg; nevertheless he directed everything himself, advising, encouraging, he especially addressed himself to Melanchthon, exhorting and reprimanding him. He said in a letter to Melanchthon: "Why will you not listen to us when we speak, not according to the flesh, not according to the world, but according to God? and doubtless directed by the Holy spirit? If we are poor and despised, he who speaks by our mouth, is not so."

We should not be complete if not mentioning the celebrated diet of Worms, in 1521, when Luther said among other things: "Unless I be convinced by the testimony of the Scriptures, by clear and evident reasoning, I believe neither in the pope nor in the council, so long as they are not upheld by the Word of God. It has been acknowledged by everyone that they have often erred and have contradicted themselves, at least I say, unless I be convinced by passages [from the Bible] and my conscience be forced to accept the testimony of the Word of God, it would be impossible for me to retract."

Let us go back to the following declaration of our Lord Jesus: "These things saith he that is holy, he that hath the key of David, he that openeth and no man shutteth; for thou hast little strength and hast kept my word."—Rev. 3: 7, 8.

As we have said the epoch of Philadelphia is very important for different reasons. Many prophecies relate to that time, and especially the one just cited from the Revelation. The Lord says that he is himself the Truth, the Holy one, he who has the key of David, which proves that our Lord Jesus is the recipient of all the promises made to David especially of the one stating that one of his descendants would sit upon his throne (Acts. 2: 30). The Lord promises to open a door, to offer a special chance for the Kingdom of God to be soon established on earth. If we consider the facilities given by the Lord to the church during the epoch of Luther, we rejoice in seeing the light given by the

holy spirit made manifest and in verifying that faithful testimony was given. England, under Henry VIII, was deluged with blood of martyrs; the faithful Godfried was put to death; councellor Bainham, while burning at Smithfield, cried out in the midst of the flames: "Oh! you Catholics, you seek for miracles and you do not perceive this one! In this fire I feel no more pain than if I were on a feather bed. It is for me as a bed of roses." Cranmer, archbishop of Canterbury, was also burnt alive. A number of reformers, especially those desiring to live the truth, sealed their testimony with their blood from 1534 to 1544. A decided movement of reform arose again in Switzerland, at Basle, Berne and Geneva. The United brethren of Bohemia, who had among them faithful representatives of our Lord Jesus, lived up to consecration (they were, we think, those who walked faithfully and did not soil their garments), they will be with the Lord, robed in white (Rev. 3 : 4). Luther at first did not acknowledge the depth of the consecration of the Unite brethren. He repulsed them for a time; later, however he acknowledged that they were right. The reformer of Strasbourg, the pious and clever Bucer also received the testimony of the United brethren, and he replied to one of these brethren, Mathias Threus: "Ecclesiastical discipline (consecration) is the throne of Christ in the church." Bucer went on, addressing Mathias: "it is a really divine work that you (who are not noted for erudition) have so well constituted and so well governed a church." It is certain that wherever consecration is lived up to, all barriers, difficulties, disputes, jealousies are done away with at once. It is sure that if one lives consecration the works of the flesh are destroyed.

The reform degenerated and soon became merely a political pretext. Of course it is not in the midst of those who take up carnal weapons, steel swords and cannon that one must seek a few members of this faithful church of Philadelphia, but in the midst of the disdained, so many of whom were persecuted in Holland, and others who suffered in Flanders and in France. There a fine testimony was borne by faithful children of God, who were striving to glorify their master, and who lived up to full and entire consecration.

These were open doors which the Lord placed before those who wished to announce the truth faithfully. This epoch of the reformation showed a great work and fine testimony, rendered in honour of our great God and of our dear Saviour. Let us now examine the prophetic side of this great epoch.

This epoch still witnessed the revealings of events by the opening of the fifth and sixth seals, as well as by the sounding of the six first trumpets of Revelation.

THE WOMAN WHO FLEES INTO THE DESERT; THE TWO WITNESSES; THE 1260 DAYS; THE 42 MONTHS; A TIME, TIMES AND HALF A TIME; AND THREE DAYS AND A HALF.

The three days and a half represent 3 ½ symbolical years, as 3 ½ × 360 = 1260 symbolical days. A time represents one year, times represent two years, ½ time represents ½ year, which makes 3 ½ years × 360 = 1260 symbolical days or literal years; 42 months represents 3 ½ years × 360 = 1260 symbolical or literal years. All these indications represent one same period. It was at the epoch of Pergamos that the woman who appeared to be the true church became manifest. She was with child, which proves that she was never the true Church, but that she was simply the logical continuation of the movements which had already taken place at the time of Ephesus, when whole countries retired from the apostle Paul and abandoned him —2 Tim. 1 : 15.

The woman who was with child represents the apostate church which brought forth antichrist; it goes without saying that she never represented the true Church. The explanations given about the complete victory of antichrist over the dragon, make us also to understand the position of antichrist, which seems at a certain time to form the true Church in spite of its diabolical spirit (Rev. 12 : 7—10). It is the same with the woman who fled into the desert, where a place was prepared for her by God that she might be fed there for 1260 days during which she could not continue to bear children being hidden for that period (Rev. 12 : 6). The holy city was also down trodden during 42 months or 1260 days (Rev. 11 : 2). The two witnesses clothed in sackcloth prophesied also for 1260 days (Rev. 11 : 3). These two witnesses are the Old and New Testaments, veiled in sackcloth; as soon as the council of Nicea took place, the Bible was, so to say, no longer in use among those who called themselves Christians, and who were so in name only, being members of the great religious systems. These are also the two olive trees and the two candlesticks, standing before the god of the earth (Rev. 3 : 4). In fact this long period of 1260 days begins at about the time when the council of Nicea took place, and ends at the time of the Reformation. The 1260 days, the 42 months the three times and a half represent 1260 years. This epoch was difficult for all those who wished to study the Bible. The Romish clergy taught abominable things, and the superstitious people believed their teaching to be founded on the holy Word. The Word of God was written in Latin, which prevented the people from verifying what was taught. The clergy had

diabolical aspirations and quoted biblical passages condemning the true disciples, whom they called heretics. They condemned them to the fire of hell. The disciples of Christ were tortured and burnt while biblical sentences were recited. It was thus that John Huss and Jerome of Prague were led to the stake, that is why it is said that fire came out of their mouths. All kinds of tortures were used to torment those who opposed the interpretations of the Romish church." They also have power to shut heaven, that it rain not in the days of their prophecy" (Rev. 11 : 6). In fact the great apostate church closed heaven, like the Pharisees in the time of Jesus, her clergy would not enter, and prevented others from entering (Matth. 23 : 13). The prophecy of Rev. 11 : 5, 6 was realized by the papacy, which pretended to be alone capable of expounding the Scriptures and allowed no layman to posses a Bible. Heaven was closed during the days of the prophecy, while the witnesses were clothed in sackcloth even the 1260 years, ending at the time of the Reformation, between 1517 and 1585, the time at which all these things were accomplished.

The beast who then comes up from the depths will make war upon them, will conquer them and kill them (the two witnesses, the Old and New Testaments, Rev. 11 : 7). We have proof that the Bible was forbidden, sought after to be publicly burnt towards 1793, but this continually happened during the evangelical age. We understand perfectly that if as certain commentaries assert, the date 1799 was that on which the beast kills the 2 witnesses, their corpse could not be $3\frac{1}{2}$ days longer or 1260 literal years, stretched out in the square of the large city (of christian Rome) without burial (Rev. 11 : 9). That would take us back to (1799+1260) to the year 3059, which is impossible.

We are convinced that all these prophecies tend towards the Reformation. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified [the Roman Empire]" (Rev. 11 : 8). That is truly the symbol of papal Rome, of the spiritual Sodom or Egypt which can dispense with any commentary on the divine Word. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half [1260 years] and will not suffer their dead bodies to be put in graves" (Rev. 11 : 9). The men here in question are the truly consecrated (Rev. 5 ; 9, 10) ; the Bible was forbidden in order that it might become merely a corpse, during this lapse of time, but men (the consecrated ones) did not allow the corpse of the Bible, to be put in a grave, because they themselves possessed it and rejoiced therein." They that

dwell upon the earth shall rejoice over them, and make merry and shall send gifts to one another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet (Rev. 11: 10, 11). It was a great delight to see blasphemy cease which had changed the Word of God into injurious sayings; by means of the diabolical spirit the clergy tormented human beings with the thought of fire, purgatory and hell. Doctrines contrary to truth had been taught, blasphemous doctrines, at the same time making believe that they were to be found in the Old and New Testaments. In verse 11, it is said that "the spirit of life entered into them, and they stood upon their feet;" after the 1260 days, the Scriptures were taught openly, in sight of the whole world by Luther and certain reformers possessed of the holy spirit; great fear took hold on those (the two witnesses) who saw them. In fact, the Bible had been persecuted for such a long time, symbolically put to death, had been used by papacy and catholics to curse and torment men, making believe that the Old and New Testaments contained such teaching. When the Bible was once more taught; the dwellers upon earth were rejoiced to hear quite a different rendering, and to know the plans of God and his true character. They sent presents to one another, which signifies that they joined in a holy communion and had a small share of what the true Church received in the blessed epoch of Philadelphia, blessings which she possessed all through the seven periods of her formation.

We see these ideas confirmed in Daniel's prophecy; this prophecy shows us clearly the inverting and falsifying of the Scriptures by the papacy; it is said: "He shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of times [1260 literal years]"—Dan. 7: 25.

We recognise that during those 1260 years, terrible doctrines were introduced by papacy, by degrees as the seals of the mystery of iniquity were revealed and effectually accomplished in the works of the adversary; the latter always imitated what is true, by means of the diabolical spirit.

The result of the Reformation was to bring into recognition the value of the Old and New Testaments, for many people. That is why it is said that a spirit of life coming from God entered into them and that they stood on their feet. Of course in this prophecy it is question of symbolical days which makes, taking a literal year to mean a symbolical day, once more 1260 years (Rev. 11: 11). It is also what another text tells us:

'And they heard a great voice from heaven saying unto them: Come up hither! and they ascended up to heaven in a cloud: and their enemies beheld them" (Rev. 11 : 12). No such extraordinary thing had ever been seen, as for a monk to resist the adversary the papal church, as did the monk Martin Luther by depending upon the divine Word! The blessing reserved by the Lord for people in general by means of the Reformation perhaps had not immediate consequences (although a great number of Bibles were distributed); however the tenth part of the town fell. This town symbolises the Roman Empire, the tenth part represents a great part of Germany, which detached itself from papacy, no more to join forces with the head, with antichrist who was leading the ten parts of the town. This terrible shaking, this overthrow, this revolution destroyed many, 7000 (names of) men were slain in the earthquake (Rev. 11 : 13). These 7000 names of men are 7000 people fully and entirely consecrated to God, and who became new creatures, truly consecrated ones, attaching themselves to that marvellous church symbolized by that of Philadelphia; the latter received no reproach from the Lord. We know, from eleswhere that the Lord said prophetically to the church: "Hearken, o daughter, and consider and incline thine ear, forget also thine own people and thy father's house" (Ps. 45 : 10). The 7000 names of the men slain and who consecrated themselves during this earthquake are also mentioned in the message of the church of Philadelphia. If these 7000 names were effaced from the earth, they were written in heaven, for the Lord said to each one of them: "I will write upon him the name of my God, and the name of the city of my God;" "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out"—Rev. 3 : 12.

After Sardis, which left on the whole only a few consecrated who had not soiled their garments, we see the church of Philadelphia become strong by the considerable development which the Lord gave it. For that reason the truly consecrated of that epoch became pillars on which the Hugenots of France came to lean when they took refuge in the tenth part of the town and were cordially received there. From that moment the Bible was interpreted correctly; thus it is said that the two witnesses went up to heaven. Besides 7000 names of men, namely the 7000 persons who consecrated themselves to God, others were afraid and gave glory to the God of heaven; they clung to the true doctrines preached by the Church, which shows us the whole movement of the Reform.

If the woman had to flee into the wilderness as we have seen, the true Church always remained hidden in the desert because she

is not of this world. God said to Elijah the Tishbite that he had reserved for himself in Israel 7000 men who had not bent the knee to Baal, and who had not kissed him with their mouth" (1 Kings 19 : 18). These men refer certainly to those who were killed in the earthquake (Rev. 11 : 13). As a matter of fact, if Elijah was faithful to the Lord, the 7000 reserved have no more bent the knee to Baal and kissed him with their mouth — 1 Kings 19 : 18.

How the faith of the children of God is strengthened when they ascertain that the divine Word agrees wonderfully with the event which take place and that they were even announced prophetically centuries before! The 7000 names of those slain and of whom we have just spoken are an instance mentioned elsewhere; the following text says: "When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held, and they cried with a loud voice, saying: how long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto everyone of them and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were should be fulfilled" (Rev. 6 : 9, 10, 11). The events revealed by the opening of the fifth seal did not at all resemble those revealed by the opening of the four preceding seals, which unveiled the important parts of the mystery of iniquity. The accomplishment of the fifth seal took place during the epoch of the Reformation, it unveiled the marvellous testimony given by the Word. This latter gives us to understand that those who still consecrate themselves now to God, can be accepted as members of the body of Christ, in which are included the 7000 names of which we have spoken above. Luther, and a few with him, feared that it was already too late to accomplish a full and entire consecration; he thought the number of the members of the body of Christ might be already complete: Then the great truth of the full and entire consecration came as a great surprise to many people, as also the following truth: "The blood shed out by man cries out for vengeance, but the blood of our beloved Saviour cries out for mercy (Heb. 12 : 24). That is why they were told that they should rest yet; full and entire justification was given them, which had been so loudly preached by Luther, who loved to recall as a motto this precious promise: "The just shall live by faith" (Rom. 1 : 17). White robes were given unto them, as to those who are accepted as consecrated, in the body of Christ. That was to suffice until their companions in slavery had also been slain, meaning all those who were yet to complete the little flock.

The Reformation had unforeseen consequences; it could never have been supposed that a monk like Martin Luther would dare to brave the wrath of Rome. Antichrist was all powerfull, as we have seen, he conquered the dragon and none could resist him. The general mentality had been formed by the teaching of antichrist so that all, little and big, princes and kings, feared the anathema, and held purgatory in terror nay, even hell. Everyone was obsessed with the thought. When all at once it became known, by means of the Reformation, that a monk, Martin Luther, had been able, without evil happening to him, to brave this terrible tyranny, the divine Word speaking of this epoch, declares that presents were exchanged and everyone rejoiced. The mask was raised and he who had made everyone tremble had to confer with the adverse side; the reform opposed him.

The accomplishment of the fifth and later the sixth seal is the consequence of the Reformation. It was to be supposed that a time would come when antichrist would have before him not only the disciples of the Lord, but also political movements; therefore the sixth seal shows a great symbolical earthquake or upheaval, which especially took place in France; but it had its rebound in the world. The biblical text says: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the heaven departed as a scroll when it is rolled together, and every mountain and island was moved out of its place (Rev. 6: 12—14). There was a literal accomplishment of everything announced, there was an earthquake in Lisbon in 1755, which pervaded millions of square miles. The sun was hidden May 19th 1780, the darkness was extended over 820,000 kilometers (square); besides the moon was the colour of blood on the same date; there was a rain of meteors on Nov. 13. 1833, which was a visible fulfilment of the prophecy. There were other signs and events of great importance. As we have just said the consequences of the Reformation and of the spirit which dictated it are the French Revolution. Impelled by the clergy, the nobility used the people to persecute (for many years) the disciples of Christ, who wished humbly to serve their God, in doing good to their neighbours. However, afterwards, the people rose in rebellion, terrible vengeance paying back to the nobles and clergy. Napoleon and his predecessors followed the example of Luther and no longer feared the anathemas of the pope, Napoleon obliged the pope to pay him an indemnity of 51 millions francs, took away his states and carried him off as a prisoner to France where he died in 1799.

The fulfilment of the sixth seal was effectuated by the

earthquake and the terrible revolution in France in 1789. At that time the sun of the papacy (its dogmas symbolized by the sun) became a real stench, it was as black as a sack of horsehair. The moon was as blood, the laws enacted by papacy were considered odious, the moon symbolises the law, and the sun here symbolises the teaching of papacy. The stars from heaven fell down upon the earth, the stars or ecclesiastical powers fell because their authority was trampled on. Those were terrible reprisals exercised by France against papacy, nobility and royalty, against the executers of the ignoble orders of antichrist. It was a punishment, a chastisement falling on all those who had persecuted the Huguenots and the Vaudois, the authors of the massacres of St. Bartholomew and especially those who were the cause of the revocation of the Edict of Nantes, of those massacres which are an eternal disgrace. Then the sun of the Gospel, symbolizing the good news contained in the divine Word, became darkened like a sack of horsehair; the law of mercy symbolized by the moon became like blod, meaning hatred, assassination and slaughter; the apostles and their teaching fell like stars.

It is evident that the papal authority fell all at once in France, in that country formely known as the elder daughter of the church of Rome, that is why we read that heaven withdrew like a parchment which is rolled up. The French Revolution had tremendous consequences, it brought changes in the government nearly everywhere. The divine Word speaks of it when it says mountains and hills were removed from their places; the mountains signify kingdoms, and the hills less autocratic forms of governments.

The French Revolution was certainly permitted by the Lord for a chastisement, the light of the sun and that of the moon then disappeared at the outburst of evil and the consequence was that great tribulation fell upon Europe at that time. This tribulation is however only a feeble instance of what will take place when the true Church is near its Lord, then the last great tribulation will show itself.

The text says again: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bound man and every freeman, hid themselves in the dens and in the rocks of the mountains" (Rev. 6 : 15). It was really the great day of wrath as it is called and depicted in history.

We must now consider the importance of the messages symbolized by the seven trumpets sounded by the seven angels, and the importance of the work thus produced. These messages and movements were a consequence of the events revealed by the opening of the fifth seal. These different messages had

various effects according to those who heard them. The Scriptures teach as follows on the subject: "The seven angels which had the seven trumpets prepared themselves to sound; the first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green gras was burnt up —Rev. 8: 6, 7.

The grand message of the Reformation had an immense repercussion. The manifestation of the hail signifies certain incontestable truth that the Reformation made conspicuous. The divine Word was certainly made use of to bear witness and was relied upon. In this way papacy was unmasked. It was seen that papacy was a diabolical system whose teaching and doctrines were absolutely contrary to the divine Word. Luther, expressing himself about some of them, declared that they were taken" from the Roman dust heap of papal decrees." This is how these hailstones (or evident truths) fell; they acted as a consuming fire. These doctrines in fact struck not only the papacy, but also all imitations of the true Church, namely the three parts of the whole of the so-called Christian organizations. The first third represents the Greek catholic church, the second third the Roman catholic church, the third the various protestant organizations. We have already mentioned that at the diet of Augsbourg, in 1555, just when the Reformation was about to bring a certain amount of liberty to those who had embraced the reformed religion, a third of the religious world laying claim to be Christian fell automatically into the power of protestantism, then organized under the sway of the state. These people entered this organization without being consulted, as princes chose for their subjects, by embracing the reformed religion themselves or adhering to the catholic religion according to their desire. Thus these thirds were formed, namely the Roman catholic party, and the Greek catholic party, and the Protestant party, including Germany. The consequence of this religious movement was that **the third of the trees were burnt.** The trees represent those people of God incapable of consecrating themselves completely, because they are still held back by protestant organizations, which, with the two other thirds, form Babylon, that is to say the Romish and the Greek catholic churches. These people must get away from Babylon in order not to be partakers of her sins, and receive not of her plagues —Rev. 18: 4.

"And all the green grass was burnt." The green grass symbolises the first inclination felt by some to become Christians. This movement of reform, stained by compromise, was intersected with all the good intentions which could not develop

themselves. The green grass symbolises people of weak character, who would never become members of the class symbolized by the trees which represent rather those of a firm character. Nevertheless the members of these two classes represented by the trees and the grass, can neither of them attain life for they form part of that Babylon which is condemned to destruction and to disappear consumed by fire (Rev. 18 : 18). The Scriptures continue, saying : "The second angel sounded the trumpet, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood, and the third part of the creatures which were in the sea and had life, died, and the third part of the ships were destroyed." Here we have England before us. We shall see by and by that the movement taking effect has not been instigated by a star or a religious guide or leader. It has been brought about by a burning mountain, symbolizing a kingdom and especially its representative, the king. We think we have before us the Anglican movement, initiated by Henry VIII, king of England. This movement was the cause, just like the preceding one, of destroying one third of its creatures, for the movement became attached to protestantism or reform. Here we see the same consequences; the king of England, Henry VIII, obliged his subjects to adopt the reforms ordered by him, and which he enforced by cruel persecution. The sea signifies the masses of people who might have been convinced of the truth, if entire liberty as to the choice of faith had been left to each individual. Thus the third part of the ships, representing religious propaganda was doomed to spiritual sterility. "The third angel sounded the trumpet and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water. And the name of the star is called Wormwood; and the third part of the waters became Wormwood, and many men died of the waters because they were made bitter" (Rev. 8 : 10, 11). We think this religious leader was Calvin, with his strict and terrible doctrine, especially the teaching by which only a small number could belong to the elect and the greater part of the human race would suffer a continual torment of agony, in horrible pain, in eternal hell. This teaching was shared by several of his contemporaries, reformers like himself. We see this movement become very important, it spread over Switzerland, to France, to America, where it gave birth to the presbyterian church. Calvin's teaching is especially characterized by the fundamental bitterness of his theory of predestination. He pretends that most human beings will be tormented; one acknowledges that he is most severe to himself in the austerity of his habits, his

intense work, his probity, and the fidelity of his principles. In spite of that, bitterness flows continually from his teaching and the inflexibility of his decisions. This was the cause that led him to burn Servet. Fortunately in our day we rejoice in liberty of conscience and we have not the sorrow of seeing thousands of scaffolds erected for the burning of those who, like Servet, wish to serve God according to their conscience. This bitterness runs through all Calvinistic teaching, it is indicated as follows: "Many men perished by the waters, because they were made bitter." This represents the beginning of the bitter doctrine in the teaching of the divine Word, or rather the teaching of the divine Word according to the calvinistic conception of it.

"The fourth angel sounded. And the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" (Rev. 8: 12). Here we find an important movement, but which is not precisely directed by only one conductor. Here it is not a question of one star only, but of stars. The movement thus depicted seems to be provoked (caused) by certain beliefs which gave rise to the baptist churches of the seventh day, in the north and the south the primitive and the free baptist churches. One of their principal conductors was Memno, in 1536. In this movement a certain teaching was preached, showing consecration, but theorical consecration: great importance was attached to baptism, but rather to the symbol than to baptism itself, to that which begins on the day of the begetting of the spirit, and which goes on until the whole being (the flesh) be entirely lost in the death of Christ. This religious denomination, belongs to protestantism, to one of the thirds; it stroke the third part of the sun, the moon, the stars; the third part of the day and of the night were darkened; this fact points out the grandeur and importance of the movement in which a certain knowledge of consecration was retained. But this movement comprises a class of people joining forces with one of the thirds (as we have seen) and preventing the harmony of the Scriptures from manifesting itself and being lived up to. The moon, the stars and the sun are then smitten by that movement, so that the people joining forces could no longer continue to do so, having no full light they could not become a part of the true Church.

The Scriptures continue their teaching as follows: "And I beheld and heard an angel, flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the three angels, which are yet to sound" (Rev. 8: 13). The movements of the different

denominations outcome of the reform have unveiled and shown up the intentions of papacy. These four movements are also symbolized by the four angels who have held back the four winds; however, these winds are now manifesting themselves and will continue to do so when, according to the divine Word, the four angels bound in the great river Euphrates are loosed (Rev. 9 : 14). These will show us that protestantism is a part of Babylon, as it took part in the great war, in the sins and abominations of Babylon, it carries the mark of the beast, and the number of its name, and will share in the plagues and terrible calamities falling upon Babylon. These doctrines and these four movements brought some light, but this light, as already mentioned, has shown the powerlessness of papacy to repress the reform. Consequently at a given time, the French revolution broke out. The liberty and blessings bestowed during these latter times (a short time after the French Revolution since the beginning of the epoch of Laodicea) induced the development of the **grievous sore** (Rev. 16 : 2). **Discontent.** continually increasing, will end by completely letting loose the four winds which will blow furiously over the whole earth and in the end will cause great tribulation. The angel mentioned in chap. 8, verse 13th represents the truly consecrated who recognise and bear witness that the great reforms brought about are not the real blessings promised by God to man. The voice of these consecrated ones may be heard saying: "Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the three-angels, which are yet to sound." We truly see in the six first trumpets, the depths of Satan, religious movements which appear to be serious, but really blaspheme God by the doctrines of eternal torment. These consecrated ones also show that the four reforms which preceded brought no blessing; they simply helped to let loose the four winds, kept back by the four angels —Rev. 7 : 1.

The malignant ulcer representing the discontent and the struggle of the social classes.

"The fifth angel sounded the trumpet. And I saw a star fall

from heaven to earth, and to him was given the key of the bottomless pit, and he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit" (Rev. 9 : 1—3). We here find the methodist movement. This falling star may mean John Wesley ; this movement (from 1728) is the first of the numerous and uninterrupted ones which gave rise to a series of small denominations. These all think they are bringing the Gospel, but they are in fact blaspheming God, by teaching the immortality of the soul, the doctrine of everlasting torment, hell, &c. These doctrines are largely taught in the preaching. It is rightly spoken : "And they have built the high places of Tophet, which is in the valley of the son of Hinnom. to burn their sons and daughters in the fire ; which I commended them not, neither came it into my heart. Therefore behold, the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter" (Jer. 7 : 31, 32). The Israelites becoming idolaters, burnt their little children in the valley of Hinnom, and worshipped the god Moloch, or Lucifer, the god of everlasting torment. During the evangelical age these old abominations were introduced in the midst of nominal christianity, as we have seen in the various explanatory statements of this book. Our Lord Jesus has shown that this is the teaching of the synagogue of Satan, coming from the dwelling and the depths of Satan (Rev. 2 : 9, 13, 24). Hell and purgatory have been the bugbears of nations, during the terrible reign of antichrist. Antichrist, the Romish church, did not discuss the Bible openly with the people. It commanded, and any resistance was immediately put down by horrors, abominations, terrible tortures, burning, &c. However the Reformation having appeared, and many people possessing a certain light, the question for the adversary then was to face the position, and to use Bibles for those who read the Bible and who did not wish to fulfill all the conditions imposed by our Lord Jesus, namely true and complete consecration ; the question was to inculcate these person by means of the Bible, with false doctrines which are an injury and blasphemy towards God as is prophetically quoted in the text : "They built high places [doctrines] to burn their sons and daughters in the fire, **which came not into my heart.**" To this end the adversary collected the passages, speaking of fire, which symbolises consecration and tribulation as proved by the words of the apostle Peter (not to mention all the texts already quoted) : "Beloved, think it not strange concerning the fiery trial, which is to try you. But rejoice, inasmuch as you are partakers of Christ's suffering" (1 Peter 4 :

12, 13). We can easily understand that no one can rejoice at being in eternal torment. Certainly the apostle Peter did not go there, nor the other disciples after him. We find many other passages of Scripture which speak of fire, for instance the one in which our dear Saviour says: "I have come to light a fire upon earth, and I would that it were already alight." As we said at the beginning of this book, there are many interpretations of the Bible, but one only is exact, that which is given by means of the spirit of God, all other interpretations are false. None but the consecrated are qualified to interpret the Bible, those who have received the spirit of God and are consequently victims. The origin of these false doctrines is due to the belief that the human soul is immortal.

THE HUMAN SOUL IS MORTAL.

The theory of the immortality of the soul is diabolical. This stupid belief was imagined by the adversary in Eden, and has been used to uphold the devilish teaching of eternal torment. The Lord had said to man: "The day that thou eatest of the tree of knowledge, thou shalt surely die" (Gen. 2: 17). The adversary, as a set off said to the woman: "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods" (Gen. 3: 5). Whom are we to believe? God or Satan? Satan strove to develop his infernal teaching, in making believe that death is simply a cessation of the organic functions, but that the soul continues to live independently, in ethereal regions. Satan thus mingled the teachings; he has endeavoured to deceive poor human beings for centuries and he enforced his teaching by demoniacal demonstrations, by means of angels who had not retained their origin (first estate), spirits or fallen angels called demons, who rose up against God" (Jude 6). These fallen angels appear to human beings at twilight and make believe they are dead people. All these apparitions of dead people are real frauds (see our pamphlet on spiritualism). They are simply angels who did not keep their first estate, who rebelled against God, and who have been smitten and chained up in darkness, awaiting the judgment day. To hide their identity these fallen angels make believe that they are either a dead father, mother, wife or child. As they know our kindred and connections, they can deceive human beings by working upon their feelings.

The spiritualists, theosophists and christian scientists found their teaching on these revelations. Biblical and scientific truths agree in saying that man is an essentially terrestrial being. The Bible teaches that the hopes of man, present, past

and future are all terrestrial. Thus, all the promises made to Abraham, Isaac and Jacob are terrestrial. Here are the promises made to Abraham. "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God" (Gen. 17 : 8). "And in thy seed shall all the nations of the earth be blessed" (Gen. 22 : 18). "I will bring back her captives, the captives of Sodom and her daughters, the captives of Samaria and her daughters, and thy captives from the midst of theirs, that thou mayest suffer thy shame, and blush for all thou hast done" (Ez. 16 : 53, 54). "I will make a covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember the past and be ashamed, that thou open no more thy mouth and be confounded when I shall pardon all thy misdoings, saith the Lord Eternal." "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land" (Ez. 37 : 21). "He said unto me, Son of man, can these bones live ? and I answered : O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them : O ye dry bones, hear the word of the Lord : thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you and ye shall live, and I will lay sinews upon you, and will lay flesh upon you, and cover you with skin" (Ezek. 37 : 4—6). "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel" (Ezek. 37 : 12). "We have been able to convince ourselves that all the promises made to the people of Israel were terrestrial, while, during the evangelical age, there are celestial promises for the Church composed of a little flock, and also for the great multitude. As for the other human beings they will be re-established on earth.

The Bible teaches us that man when he dies goes down into the grave. If there were no resurrection there would be no hope for him. The breath of man gives him life. He has the same breath as all other terrestrial beings (Eccl. 3 : 19). When he dies he no longer feels or knows anything, he is as if he had never lived (Eccl. 9 : 5). Even the memory of him is forgotten (we recommend on this subject the perusal of the pamphlet "Where are our dead ?"). Science teaches us exactly the same thing. It tells us that the body of man is formed of living cells fed and kept alive by the circulation of the blood. The body is oxygenated by the breath ; when the circulation of the blood is intercepted in a part of the body unconsciousness follows and sometimes ends with paralysis. The paralyzed part is dead, so to say, because it no longer receives nourishment by means of

the circulation of the blood, or at least not a sufficient quantity of it. When man no longer breathes, death follows. The stopping of the circulation of the blood causes death. A partial stoppage causes fainting. Fainting may last a long time, and the man is then as if he were dead. He feels nothing. When circulation starts again, and the blood is oxygenated by breathing, man comes to himself again.

We conclude from the testimony of the Bible, and of science, that man is **mortal,** life continues in him only by the working of the organism. When the organs cease their function, life departs. The human soul may then be defined as follows: the working of human organism keeps up life and feeling. The receptive and transmitting organs as also the intellectual organs when working produce a character or habits which constitue the **conscious being,** he responsible being or the **soul.** We may then say that the organism at work, as also the habits are the soul. This **soul** may be guided by the **spirit of God** or by the **infernal spirit,** by the spirit of the devil.

Let us now return to our text after having proved that the human soul is mortal. In the tomb there is as the Bible says neither thought nor work, but forgetfulness, therefore all doctrines teaching otherwise than this are diabolical. Now, we can comprehend what blasphemy the teaching of certain persons is, who, Bible in hand, try to induce others to blaspheme God by obliging them to accept the theories of eternal torment, the immortality of the soul and the trinity; all that is an abomination to God. We can now easily understand our text, which describes the abominable things taught by the different religious denominations called **Christian** in the disguise of dreadful **nightmares;** it proves that they are dreadful nightmares. After having reflected on these various things, we need not be astonished that these different religious movements are represented by the smoke of a great furnace darkening the sun, meaning the Gospel. These instructions as also those of papacy about hell and the blasphemous doctrines derived from them, gave the impetus, during the french Revolution, to scenes of blood shed and fire such as then took place. This teaching is also the source of crimes and of the world's war, for it causes a God such as Moloch to be believed in, they are more dangerous than bad books and scandalous cinematographic scenery. From this smoke, that is to say this teaching, come out some grasshoppers (locusts) which spread over the earth. The terrible power they possess is as the power of scorpions (Rev. 9: 3—5). According to the Scriptures: "And to them it was given that they should not kill them; but that they should be tormented five months . . . In those days men will seek death and will not

find it, they will desire to die, and death will flee from them" (Rev. 9 : 5, 6). Men do not know that the doctrine of eternal torment is a blasphemy against the Lord.

How greatly this doctrine has misled the human mind! The five symbolical months of our text may, according to certain commentators represent 150 literal years, in multiplying five by thirty symbolical days, which would take us back to 1728, the time of Wesley, to 1878 the time when the adventists and later the students of the Bible declared war on eternal torment. Men were less tormented since then. Anyhow, our text shows us that the torment caused by the locusts was like the sting of a scorpion when it stings a man. That is indeed an exact description of the fear caused by the doctrine of eternal torments, it deprives all those who believe in it of a healthy judgment; criminality, much more general in the midst of christianity than among the heathen, is certainly due to this abominable doctrine. Papacy has tormented men with these lies about hell. Now numerous are the religious denominations which, by means of fear, torment human beings who however are inclined to believe that death ends all things, which is perfectly true. "For the wages of sin is death" (Romans 6 : 23). Death is the cessation of existence. The locusts, their activity and work are described in Rev. 9 : 7—11. Those who were stung by the scorpion wanted to manifest blasphemy and lies, the doctrine of eternal torment. With bitter zeal, goaded by a sort of fanatical and mad fear, and allured by a diabolical spirit, they spread it abroad. The apostle James thus speaks of it: "Even so the tongue is a little member, a fire, a world of iniquity, it defileth the whole body, being set on fire of hell"—James 3 : 6.

These locusts are compared in our text to horses ready for the fight; that is why the war cry of the Methodists is: "All there and always there," which means: "All in hell and always in hell." The crowned head, like unto gold, represents those who announce the blasphemies of eternal torment and who have themselves the pretention of going to heaven. Their face, like unto the face of a man, shows us their claim to preach a Gospel of love. The prophet Isaiah shows us how the Lord will require their services; he says: "Behold all ye, that kindle a fire, that compass yourselves about with sparks, who walk in the light of your fire and in the sparks that ye have kindled; this shall ye have of mine hand, ye shall lie down in sorrow" (Isaiah. 50 : 11). It will be terrible for these poor people, duped by the adversary, when they come back to earth, instead of being in heaven. As Ezekiel prophetically announces, they will blush and be ashamed when God shows them his divine pardon. It is certain that at a given moment, all those who have

preached eternal torment (especially the present generation, which will pass through great tribulation) will know that they are not of the elect, and having preached eternal torment, they will think themselves condemned to that torment which they themselves taught as being the wages of others, according to our text (Isaiah 50: 11). A woman's hair of the locusts, represents submission for there is order and a certain amount of submission in all these denominations. The teeth, like those of a lion, symbolise the diabolical devouring power, for the devil is a roaring lion, seeking whom he may devour. Let us notice that all these terrible things come straight from the devil's den ? The breastplates as it were which these locusts wore were an imitation of the real breatsplates of the christian, that of these locusts is like a breatsplate of iron, namely a terrestrial protection, by carnal means. The noise of their wings shows the terrible activity which has been displayed. The tails like those of scorpions show what terror is caused by this horrible doctrine; the power they had of doing evil had really been given to them by their king, who is Satan, Lucifer, called in Hebrew Abaddon and in Greek Appolyon —Rev. 9: 9—11.

It is interesting to note that the scorpion has its sting in front. So the religious denominations whose teaching is of eternal torment, have carried forward desolation everywhere, using this iniquitous doctrine as a deadly weapon distilling poison. This is how the Lord Jesus stigmatises this infernal work.

The Scriptures go on to say: "One woe is past, and, behold, there come two woes more hereafter. The sixth angel sounded... and thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of jacinth, and brimstone; the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For the power of the horses was in their mouths; their tails were like unto serpents and had heads, and with them they did hurt; the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, nor idols of gold, and silver, and brass and stone, and of wood; which neither can see nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts"—Rev. 9: 12, 13, 17—21.

We have before our eyes the description of the activity of a great number of religious denominations, so called christian, teaching the doctrine of eternal torment, which is also that of

the federation of false churches called "**evangelical alliance**". These terrible blasphemies are really great misfortunes. The Lord has heard them patiently, without interfering until a certain time comes, when he will say to them: "These things hast thou done, and I kept silence. Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes" (Ps. 50: 21). Our text shows us that those who have taught these terrible doctrines of eternal torment are happy to say that they are protestants; in fact it is shown here again that the third part of the men were killed. With the Bible in hand they taught this wickedness. With many of these religious denominations there has been adoration of demons, of golden, silver, brass, stone, wood idols, which can neither see, hear nor walk. Certainly, the doctrine of eternal torment, of hell, is a demoniacal doctrine. All those who teach it are in the power of the adversary, in his diabolical power. The 9th chapter of the Revelation treats of this subject with many details and shows the multitude or the religious denominations which teach the doctrine of eternal torment. They have always the name of God on their lips, they are zealous for God, but without being aware of it, the false god whom they serve guides and influences them. Our text says again that they have idols of gold, silver, stone, and wood, which signifies that they have earthly interests. Such people do not repent of their murders. In fact to send humanity in hell to be tormented for ever is worst than murder. It is on account of these blasphemies and these lies, we repeat once more, that christianity has its present mentality, that it is spiteful and practises plunder, sorcery or spiritualism which flourish in its midst. It is on account of its wickedness and its thefts that it has such a mentality. When one considers the powerfulness of the confronted armies during the great war, and what christianity has done, while pretending to be christian, all commentary is superfluous (imagine the asphyxiating gases, inflammable liquids &c). Murder has been indirectly taught, also sorcery, wickedness and theft the whole way through. We are touched by the goodness of God (in spite of the doctrines believed and taught). We know that He wished to receive as his people many leaving these denominations and who seek to serve God who is justice, wisdom, power and love in all his acts. We say then to those sincere ones among the religious denominations: "Come out of Babylon, my people." Rev. 18: 4.

The divine Word shows us moreover the effect which was produced on papacy by the Reformation, the former being represented as a monster coming up from the sea, this beast

received a deadly wound on one of its heads (Rev. 13 : 3). It really seemed that, first the Reformation, then the French Revolution which is its direct complement, would stamp out the papal power for ever. The text says: "And his deadly wound was healed; and all the world wondered after the beast; and they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying: who is like unto the beast who is able to make war with him?" (Rev. 13 : 3, 4). In 1555, at the diet of Augsbourg, religious peace was concluded between Catholics and Protestants. Every prince and king might choose according to his own liking the catholic religion or the reformed religion of Augsbourg; this freedom of choice dealt a severe blow to the papal authority, the consequences of which became manifest at the time of the French Revolution. The text says: "And I saw one of its heads with a deadly wound." The wound was given but the consequence of the wound would show itself later; in fact when the deadly wound was considered as cured, the whole world was lost in admiration. Different princes, Roman catholic countries, and, in one respect even the protestant princes recognized the beast, because they saw that through papacy they came to possess such great power, they made use of religion to servily subdue their subjects. All were agreed in saying: "Who is like unto the beast, who is able to make war with him?"—Rev. 13 : 4.

Besides, the Protestant princes formed a second beast, at the diet of Augsbourg, because each one of them having chosen for his subjects the protestant religion, that religion became the **religion of the state.** This religion, upheld by civil laws, forms by its executive power or synod, the second beast coming up out of the earth (Rev. 13 : 11). The first beast (or papal power) upheld by the catholic states, uttered arrogant words (Rev. 13 : 6—10). Formerly it had been accustomed to do whatever it pleased, until the end of the 42 symbolical months or 1260 literal years which ended with the reformation. However, from that time papacy still continued to completely misrepresent the character and plans of God; she blasphemed by completely misrepresenting the noble and wonderful character of Jehovah, which she never recognized. She has always accused the truly consecrated, the Church, as the Lord Jesus himself said: "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev. 3 : 9). Indeed, the Lord allowed papacy to blaspheme for some time; later the protestants also blasphemed and even persecuted the true children of God. Remember Servet was burned at Geneva

and other similar manifestations took place elsewhere. All this proves that the spirit of the first beast was also in the second, which was really the image of the first. It is sure that the children of God, those who have received neither the mark of the first nor of the second beast, who have not taken the number of his name, nor the mark in the forehead and in the right hand are the truly consecrated. We see that the temptation was great, for it seemed at first sight that the true Church of God was really to be found among the different protestant denominations. The temptation was much greater certainly after the protestant churches were formed than before; that comes from the Bible being studied in the protestant denominations, and an apparent consecration being preached in certain cases, although not being lived up to. The imitation of the true Church by the catholic church was then less difficult to discern than the imitation by protestantism, for which reason the Lord says: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3: 10). This hour had really come for the Church, nevertheless all those who had fully and entirely consecrated themselves, who had renounced self, might acknowledge that this facility granted for the study of the Bible was only intended to test the truly consecrated disciples of Christ.

It has been acknowledged that the true disciples have been less persecuted, and less maligned, by the protestants than by the catholics, but, as we have seen, they nevertheless endured persecution from them. Even the different protestant denominations persecuted each other. Besides the apostle Paul tells us: "All they that will live godly shall suffer persecution" (2 Tim. 3: 12). We understand now why the princes adored the dragon; they adored it because it had given authority to the beast, they themselves adore the beast as also princes and governors, in fact they all seek the interest of their state, not that interest which consists in placing the destiny of the state in the hands of the Lord, but material and quite selfish interest. The states together constitute the world which is ruled by the prince of this world, the devil (Ephes. 2: 2). When the prophetic words of Daniel mention the slight help which was given to the Church during the Reformation, he adds: "Many will join them because of hypocrisy" (Dan. 11: 34). The first beast still exercised its power in a terrible fashion during the epoch of Philadelphia. The massacre of St. Bartholomew (Aug. 23. 1572) and the terrible dragoonades after the revocation of the Edict of Nantes (1685) prove how terrible were the persecutions exercised by the beast during the epoch of Philadelphia, since

one could not live in France without bearing the name of the first beast. Thousands and thousands of people were put to death in that country. The catholics also caused protestantism to disappear from the land; the faithful Huguenots emigrated in large number to Switzerland, Germany and America. It was necessary to be faithful and to brave persecution in order to have one's name written in the book of life of the Lamb slain from the foundation of the world (Rev. 13: 8). Later however the Lord used severe retaliation in permitting the breaking out of the terrible revolution to take place later in France, as we have already mentioned; our text points this out in these words: "If any man has an ear, let him hear; he that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints"—Rev. 13: 9—10.

THE PROTESTANT BEAST.

Scriptures describe the second beast as follows: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb" (Rev. 13: 11). This second monster is the Protestant beast. We have seen how it was formed, it developed not only in Germany but also in England; that is the reason of the two horns, namely Germany and England. Those horns were like unto those of a Lamb; this characteristic trait indicates that the reformed protestant church, may be mistaken, by its appearance, for the true Church; this beast has the Bible for a foundation, but speaks like a dragon. This fact signifies that religious power is exercised by means of a synod empowered by the state; the latter must approve the deliberations of the synods, for that reason it is said that this beast exercises all the authority of the first beast before him and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed (Rev. 13: 12). That shows us that the organization of the protestant church is a small copy of the papal catholic church, both sanctioning and executing their orders through civilian power. According to the divine Word, in the protestant church and the different denominations attached to it, theosophists, spiritualists, Christian Scientists, Calvinists, Lutherans, &c., wonders are done through hypnotism, and suggestion, even bringing down fire from heaven, according to our text (Rev. 13: 13); for this reason the lesser religious denominations as also the more powerful ones, were able to make an image of the beast, which had been wounded by the sword and still lived. This shows us that the protestant beast is an imitation of the first beast, namely the catholic church, papacy; it thus seduces the dwellers

upon earth, because these denominations are upheld by the state; it possesses clergy as does papacy, it is true a much more humble clergy, its members being called pastors, vicars, reverends, in America doctors of divinity, &c. These form a peculiar class, a party called clergy; to completely form the image, an evangelical alliance was made. So in this case we find once more as in the catholic church, the clergy, and the people; most of the protestant denominations are supported by the state, or their members have justice dealt out to them by civilian power. (*LET HIM WHO LEANS UPON THE WORLD UNDERSTAND THAT FROM THAT FACT HE IS MARKED WITH THE MARK OF THE BEAST*—). All these things are characteristic of the image of the beast and of the mark that each one of the members of the nominal church bears.

Our text continues: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead; and that no man might buy or sell, save he that had **the mark, or the name of the beast, or the number of his name.** Here is wisdom. Let him that has understanding count the *number* of the beast; for it is the number of a man; and his number is six hundred threescore and six [666]" (Rev. 13: 15—18). The image was animated by the working of the evangelical alliance, but it was above all led to speak by the different rules which were taken as a basis, so as to prevent those who did not adopt the mark of the beast on their right hand and on their forehead to receive or deliver the divine Word, to bring the good news of the truth of the Gospel, without having made a special study in the theological schools or without having being sent by a society; what a contrast to the Church of Christ, which receives and gives the message through the medium of its members, truly consecrated disciples, who speak because impelled by the spirit of God, the Lord tolerating no mixture, no compromise! It is the Lord who opens and no one closes; it is he who closes and no one opens; the authority to preach, to proclaim good news, is given by the Lord only to those who are impelled by the spirit of God, as it is written: "The spirit of the Lord God is upon me to bring tidings of good news to the meek;" it goes without saying that those who wear the mark of the beast have never received authority to preach in the name of the Lord.

We assume that the number 666 (Rev. 13: 18) has not only reference to the pope, as it is the number of the beast which all, large and small, bond and free, wear; this number is a number

of man, meaning the number six which is not only an attribute of those belonging to the Romish church, but also of those belonging to the orthodox Greek church and of those belonging to the protestant church, which also, in its various branches and members relies on the state for protection and justice. All members of christianity have received the mark, the number of the beast or the number of its name, which is therefore the number of a man ; the protestant church also wears the number of the name of the beast. The number 6 is also used for all the members of the Roman catholic church which forms one third of the three divisions above mentioned. It is also the same for the Greek catholic church, its number is also a number of man, the number 6, which makes up the three parts (of Babylon—) 6, 6, 6. Revelation speaks at different times of third's of stars, of the moon, of the sun, whence speaking of one of these churches all bearing the number of man. Only the true Church bears the number seven and not the number of a man. The Lord speaks to us of the seven churches of Asia, the testimony wich Jesus bears to them may be read in the second and third chapter of Revelation; the number six is not mentioned, but the number seven is the divine number. The imitation by all sorts of different catholic and protestant denominations bear the number six, because they call themselves the church, members of the body of Christ, although their members are not of Christ nor consecrated fully and entirely to God ; they cannot be faithful to the pledge which true disciples ought to take, namely of dying every day as sacrifices. The latter should be faithful to their promise, without leaning on any authority but that of the Lord. This teaches us that religious denominations whether catholic or protestant, all pretend to belong to the Church of Christ, although their members be not begotten from above. Each of their members is therefore an antichrist (1 John 2 : 18). On the other hand, those who have become consecrated and have been accepted as disciples of Christ, but who lean (depend) on other authority than of the Lord (for instance on human justice to obtain their rights) receive by doing so the mark of the beast.

The conclusion to be drawn from this teaching is that the Lord wishes to try all dwellers upon earth so as to unmask those who **call themselves christians,** but who are so by name only because they they will not give their life as a living sacrifice holy and acceptable to God ; if they did so they would become acceptable through the precious blood of Christ. They do not wish to become victims, consequently the spirit of God, the seal of God cannot be marked on their foreheads, and they cannot be a part of the sealed twelve tribes (Rev. 7 : 3—8. See description of the Church.)

LAST EXHORTATIONS TO PHILADELPHIA.

The Lord gives another special message to his dear Church of the epoch of Philadelphia, exhorting and consoling it; he says: "Behold, I come quickly, hold fast that which thou hast, that no man take thy crown" (Rev. 3 : 11). During this period the danger was very great, as moreover it was during the whole of the evangelical age. However it was especially so during the time of Philadelphia, when so many similar denominations arose in imitation of the true Church. How urgent then it became for our Lord to exhort that church. "Hold that fast which thou hast," that is hold fast the spirit of truth which will guide unto all truth (John 16 : 13). It is in fact that spirit alone which enables us to discern the true assembly of the living God, to recognise where the dead body is, meaning the assembly ofth ose consecrated who are dead in Christ.—Rom.6 :3.

The crown bestowed by our Lord on all his beloved disciples is the holy spirit, they are all sacrificers to the living God; "the crown of the anointing oil of his God is upon him" (Lev. 21 : 12). It is important for every disciple of Christ to be faithful, not to compromise with the world, not to rely on the world, nor seek for protection and defence from it, lest he lose the crown by receiving the mark of the beast. The Eternal is our shield, our refuge, our high tower —2 Sam. 22 : 3.

We know that those who have allowed themselves to be persuaded into accepting civilian power to help to defend themselves, and who humbly ask pardon of the Lord, repenting, humiliating themselves and confessing their sins, will receive forgiveness and help from their Saviour; Jesus will lead them anew in the narrow path which leadeth unto life.

CHAPTER VII.

THE EPOCH OF LAODICEA.

The epoch of Laodicea is characterized by the parable of the ten virgins.—Knowledge increases everywhere.—The time of the Lord's settling accounts with the nations.—The angel of the church of Laodicea appears to be first Miller followed by C. T. Russell.—The latter brought to light certain truths on the chronological prophecies of the Bible which were received by a great number of people with much joy.—Not many however became fully consecrated disciples of Christ.—The chronology seems to be the weakest point.—Laodicea is the lukewarm church considering herself rich when in reality without being fully consecrated, she remains poor, content with theoretical knowledge, she must repent or be rejected.—Judgment of the great prostitute.—The harvest, the end of the age, continues in the midst of the congregations of Laodicea by sanctification and consecration which binds the tares and sets free the truly consecrated.—The Lord gives a last call to this rejected church.—He knocks at the door of their hearts trying to arouse them

"Write to the angel of the church of Laodicea ... [the epoch of Laodicea]."

The epoch of Laodicea has been foreseen by our Lord Jesus. He said speaking of this period of the Church: "Then [that is to say at the present time] shall the kingdom of heaven be likened unto ten virgins" (Matth. 25 : 1—11). The Lord saw that the last epoch of the Church would be characterized by two classes the wise and the foolish virgins who had but one object (viz) to go out and meet the Lord. We find this prophetic description realized in the movement of Miller in America from 1830 to 1845; the adventist movement is clearly recognized; they thought that 1845 was the end of the world and the second coming of the Lord for his Church, but they were deceived for the looked for events did not take place as the adventists had expected. The parable marks this part of the life of the church to 1876: "All the virgins slept; at midnight, a voice cried: Behold the bridegroom cometh; go ye out to meet him." This was fulfilled when C. T. Russell made a world wide stir by his writings. Barbour had ascertained by him chronology some time before that the Lord would return in 1874 but in an invisible manner and he C. T. Russell was engaged in proclaiming that 1914 would usher in the end of the evangelical age and consequently the Church would be in glory with the Lord and that the ancient worthies Abraham, Isaac and Jacob would be resurrected at this time and become princes invested with Divine power. We will not comment on the false predictions made either by Miller or Russell, but we see that the Lord had foreseen the movement in the parable of the ten virgins which certainly was realized in the adventists (Miller) and the Bible Students (Russell). At this time of the church of Laodicea there are disciples who are professedly consecrated who represent the foolish virgins; they have no oil in their lamps, their lamps have gone out. The wise virgins are those who had

made a true consecration which they lived. That is why they are able to discern the message brought by this book; this message is especially addressed to Laodicea which is rebuked by the Lord in the following words: "Thou knowest not that thou art poor and blind and miserable and naked."

The wise virgins or consecrated disciples accept the message given by the Saviour to the Church and preconising the sanctification meetings; by these meetings where questions of sanctification are asked they acknowledge their poverty and are desirous to buy gold, garments, and eye-salve (Rev. 3 : 18). It is by living a full and entire consecration that oil is obtained and they are ready to meet the Lord in the wedding. The foolish virgins come after to ask for oil; they represent on the one hand the Adventists who see that their doctrine of the seventh day and their understanding of the Jewish Law is erroneous; they represent, on the other hand, the Bible students who in their dates of 1918, 1921 and 1925 are finally cast off. They come to the wise virgins to ask for oil for the coming events cause their hopes to give way.

Laodicea is also the time for knowledge to increase, during which, according to the words of the prophet, the going to and fro would take place; but it will also be a time of distress for the nations which have received so many favours and blessings from the Lord. These nations have not been inclined to gratitude, but on the contrary, inclined to quarrelling among themselves, and in their dissoluteness to attack one another, They have utilized divine blessings to forge arms for the purpose of destroying one another, instead of supporting and of loving one another and especially of looking for the Lord. The prophet Daniel, because of so many blessings, and kindness from the Lord, says: "Oh! the blessed time of the 1335 days." Nevertheless, the same prophet gives us to understand that only a few people will have appreciated so many benefits. He says: "The wise shall understand [by means of the spirit of God], but none of the wicked shall understand" (Daniel 12). It is the last period or stage of the Church which forms the epoch of Laodicea; it is the time for the making up of the accounts of the nations, by means of the great tribulations, which will be preceded by the triumphal entry of the spouse of Christ into the celestial dwelling, with great power and glory, as it is written: "Rejoice, for the marriage is here and his spouse is ready." Dear readers, we have the inestimable privilege of living in these blessed times, happy if we do as we ought to do in having access to the glorious banquet which the Lord in his mercy gives us now, that we may rejoice in the abundant food bestowed upon us by means of the Word.

We have shown the accomplishment of the parable of the ten virgins which represent the church of Laodicea. Miller was her first messenger, he gave an impulsion to the message which made a great impression on the world. In 1876 C. T. Russell followed. He detailed with more light the message of the Lord's return and made clearer the invitation to go forth to meet the Lord. Charles Russell was very active, he directed a world-wide work. He was deeply impressed by the adventist doctrines.

Miller preaching the good tidings of the Lord's return. The people bring their riches and will consecrate themselves to the Lord.

Moreover, he was indebted to Miller. In his various writings, there is sometimes a colouring of adventism, especially in his personal interpretation of facts. One notices in his works a certain amount of logic while regretting that on some occasions, he consented apparently to accommodations of conscience and considered the world too much. In his works Russell gives too much detail both religious and historical. He attacked the doctrine of the trinity which he disputed and proved to be contrary to Scriptural teaching.

C. T. Russell knew how to use certain stray teaching to davantage; and he placed them in order in his writings; he continually spoke of the re-establishment of all things as shown forth so clearly in Acts. 3 : 19—21, which has been preached by the Church, and which was especially announced towards 1850 (a book of that date—written by Guinness—is still obtainable, which speaks of the re-establishment of all things). The second coming of the Lord which the adventists expected in 1844 in the flesh, was a special study of his. In 1876 Russell had an interview with Barbour who showed by certain prophetic calculations that 1874 was the year of the fulfilment of prophecies concerning the return of the Master. Barbour proved to Russell that the time of the presence of the Lord had arrived and the beginning of the evangelical harvest also. Russell then understood that the presence was invisible to the carnal eye. This he points out in one volume. The essential teaching and the doctrine which he preached are: the ransom, by which the whole humanity is redeemed, thechoice of a Church to be

associated with our Lord Jesus for the blessing of humanity. Russell again points out that the holyspirit was the means by which the Church of Christ and the dwellers upon earth might receive divine blessings. These are the essential doctrines preached by Russell. He was moreover the initiator of a movement promising great hopes. This movement became greatly extended especially from 1910 until now; at that time Russell founded an organisation to which he gave the name of **International Bible Students Association.** The work increased on this account but the most essential fact was lost sight of, namely that our Lord Jesus Christ only accepts as his disciples those who wish to immolate themselves with our Lord Jesus. The theoretical side was taken into consideration, neglecting to teach that no compromise must be allowed as is the case in some of Russell's writings. These arrangements were inevitably fatal to the work, in fact, the successors of Russell found themselves in difficulties which only possible to surmount by means of the spirit of God and they allowed themselves to be overcome by the spirit of the world.

An essential point is missing in Russell's books and publications although they are somewhat harmonious. This point is the clear teaching of the Scriptures, according to which the Lord tolerates no compromise with the world by his disciples; they must neither take part in syndicates, insurance and provident societies, nor use civilian power in order to get justice. In order to be a member of his Church, one must put one's self completely in his hands and leave all compromise with the world, for it is evident that the Church of Christ relies only on the Lord Jesus. We see in C. T. Russell's writings a tendency to compromise (arrangements). Russell even went so far as to plead before worldly tribunals against those who accused him, instead of leaving all to his Defender, his Advocate, the Lord Jesus. The writings as well as the life of C. T. Russell do not sufficiently show forth that the child of God, the disciple of Christ must be a sacrifice, that he must have given up the world and all human rights. The Lord desired to show to the adepts of this movement, in granting a delay which, according to the apostle Peter, is God's long suffering to us ward the salvation of all (2 Peter 3 : 9, 15). This delay ought to be used to change the feelings of the heart. A fact which has greatly contributed to extend this movement was the advertising of it by means of the chronology. Russell caused his calculations to converge towards 1914; he had consulted the chronogical data of different authors. His deductions were that at this moment the last members of the Church would be changed in glory, that the elder dignitaries, patriarchs, etc., would rise again on earth,

as perfect human beings, and that anarchy would soon follow revolutions. When these things did not take place at the given time a certain disappointment was felt, nevertheless soon afterwards, the date of 1914 was corrected and carried forward to 1918. Besides, Russell's successors solemnly declared that in the spring of 1918 the harvest would be gathered in. Signs prove now that the movement begun by Russell (as a religious denomination) presents the same characteristics as all the other denominations.

The epoch of Laodicea is, we may say, the most important of the Church. It is the last phase of the long period of propitiation, which has lasted since the death of our Lord Jesus-Christ until our day. The term **"Laodicea"** means: **"Justice for the people".** In fact, the last phase of the Church, her complete immolation, like the sacrifice made in the evening of the day of atonement (propitiation) will introduce **"Justice for the people".** The meaning is beautiful, and all true Christians, true disciples of Christ, those who form the Church of our beloved Saviour in the flesh, rejoice that justice for the people will soon reign, as also the prophet says: "But unto you that fear my name, shall the sun of righteousness arise with healing in his wings"—Mal. 4 : 2.

The Lord has guarded his Church wonderfully during the evangelical age. This Church has been sacrificed but always and only by the hand of the sovereign Sacrificer, our Lord Jesus, who has continually been with his beloved disciples during the evangelical age. During this long period we find the Church continually at close quarters with difficulties in spite of her great perseverance, her work, her obedience and the discernement which she possessed, by means of the holy spirit. The Church of Ephesus was blamed by the Lord because of having left her first love. We have had occasion to speak of it and to see what the Lord meant by that. The Lord approved of Ephesus, because of his hatred of the work of the Nicolaitanes, meaning the work of the regularly established clergy; in small religious denominations which have no pastors, the elders and the deacons do that work; they hinder the work of the holy spirit as we explained when studying the church of Ephesus. The second church, that of Smyrna, the Lord does no reproach. This does not mean that there was no one then, even during the period of Ephesus, living at enmity with the cross of Christ. The apostle Paul himself says: "All they which are in Asia be turned away from me" (2 Tim. 1 : 15). This shows us on the contrary that apostasy was already beginning. We repeat it, in order to impress it clearly because most of the biblical commentators have explained these things otherwise.

They thought the Church had become unfaithful. According to the judgment and appreciation of our dear Saviour, that is not the case, as he in no way reproaches the church of Smyrna, but only praises her. The third church, that of Pergamos, the Lord alike praises, but he also makes remarks, not because of the infidelity of the church herself, but because she had allowed to enter into her midst those attached to the doctrine of Balaam and of the Nicolaitanes. These last cannot exist where real consecration is preached and lived up to. If we think of the great temptation placed before the church of Smyrna (she was attacked by the synagogue of Satan, that is to say by a christianity not living up to consecration), if we remember that the church of Pergamos lived there, where Satan had his throne (she assisted at the establishment of papacy), if we think of the fidelity of the church of Thyatira and her numerous works, if we know that this church lived at a time when the depths of Satan were manifested, when the events revealed by the opening of the fourth seal were accomplished, we are really lost in admiration before the handful of consecrated ones, whom we find again at the epoch of Sardis, able to introduce the magnificent period of Philadelphia; the church of this later period in fact receives no reproach. It goes without saying that she was not in the midst of papacy, nor in the midst of the orthodox Greek church or among lutherans, calvinists, presbyterians, methodists, baptists, etc., etc., that this church dwelt which received no reproach; it lived as the apostle Paul said, mysterious and hidden. The true Church of Christ, whose course we have followed through the seven periods, has been hidden in the desert not only during 1260 days, but continually. The Church of Christ is in fact mysterious and hidden. We are persuaded that Babylon which was nearly totally formed and which contains all the so-called Christian religious denominations, always had in her bosom a few people called the people of God, with sincere hearts, and who coming in contact with such light possessed by the denomination to whom they belonged, allowed themselves to be led by the spirit of God, and being led by that spirit, to approach the Saviour, and to take him as their only Instructor; these children of God consecrated themselves completely when they came out of Babylon, for in the religious denomination to which they belonged they could not do so; they renounced the world, desiring to become a living sacrifice, holy and agreeable unto God, they had clothed themselves in the merits acquired by Christ at Golgotha, at the price of his precious blood. The message: "Come out of Babylon, my people" has always been heard and understood by a few consecrated ones even at the time of the church of

Sardis, which had (as the Lord himself says) but a few who did not soil their robes. We see in Philadelphia a church hidden with Christ in God, receiving the approval of our Lord Jesus and having, as we have just said, nothing to do with the different religious denominations then existing.

We now come to Laodicea, which appears to be of a general lukewarm character. Let us remember that it is not a question of papacy or protestants with all their denominations, it is a question of those who made alliance with God, based on sacrifice; among them we think there is a party of the adventists especially those who followed Miller's movement, whose energetic conduct was noble; we also think there is a party of the students of the Bible. These people, especially the latter have received a message to make a complete and entire consecration. In preceding movements, even in the lutheran one, especially at the beginning, there were some truly consecrated. It is just the same with the students of the Bible, among them there are also truly consecrated ones, but it is with them as it has been in preceding movements; at a given time the leader is considered as the director of the mind because of his writings. Thus, on one hand real progress cannot be realized and besides the words which the Lord has continually repeated to the churches of Asia are rejected: **"Let him that hath ears to hear, hear what the spirit says unto the churches."**

If we understand that the disciple of Christ is (as we mentioned in the paragraph in which we speak of the description and attributes of the Church) a living cell in the body of Christ, continually watered and sustained by the holy spirit, we have then a true notion of what a disciple of Christ is. We have already compared the glorious body of Christ to a human body composed of human cells nourished by the circulation of blood. Therefore the disciple of Christ is one of these living cells, as he has been made alive by the pro-creation of the spirit, when he wished to become a member of the body of Christ. This disciple (or living cell) feels himself instinctively attracted to the other existing cells and forms with them the body of Christ in the flesh; they are all watered by the same spirit; this holy spirit is alone able to form and develop the body (1 Cor. 12 : 13). It is not a religious denomination which can form and develop the body of Christ, but the spirit of God, the power emanating from the Father. To understand this phenomenon in a slight measure let us picture to ourselves the suggestive power emanating from a man having a very strong will. He has the power of imposing his will by suggestion on another man having a weaker will and forces him to think, speak and act according to his own thoughts. Such cases have been often

noticed. It goes without saying that the doctrine of the trinity is false, it has been imagined by the diabolical spirit and transmitted by the churches which pretend to be the churches of Christ, and which, according to the Lord, are a synagogue of Satan, or a school in which false doctrines have been invented during the evangelical age.

Moreover, Lucifer, Satan suggests all the dwellers upon earth by the power of his infernal spirit as we are clearly taught by the apostle Paul, in his epistle to the Ephesians: he says: "Wherein the time past ye walked according to the course of this world, according to the prince of the power of the air, **the spirit that now worketh** in the children of disobedience [human beings]" (Eph. 2 : 2). The adversary has great power of suggestion. He actually uses it to influence fallen men, the sons of disobedience, who represent, without exception, the whole human race. In the Kingdom of Christ the spirit of God will be shed upon all flesh (Joel 2 : 28). This happy influence will by degrees transform human mentality. However, as Satan, by means of his spirit, has deeply engraved in the heart of human beings tendencies contrary to those of God, this influence will meet with a certain resistance, which will necessitate certain trials and chastisements. Evidently in the Kingdom of Christ on earth, in the Kingdom of justice, love, wisdom, governed by the power of God, no resistance will be tolerated. All resistance will be broken down by means of trials and chastisements; as a set off any effort tending to justice, love, towards divine wisdom will be immediately rewarded. The perverse and hardened sinner will be destroyed in the second death by complete annihilation—Rev. 21 : 5—8.

The spirit of God is given now, during the Evangelical age in a different manner to that of the millenial age. In the Kingdom of Christ in the Millenium, the spirit acting on terrestrial beings will be given to those who ask for it persistently and who desire it ardently. We have said that now the disciple of Christ is begotten by the power of the spirit of God by means of the word of the Lord (James 1 : 18). The spirit of God begets in the heart of the disciple a new creature in an embryo stage. This new creature must progress, as it is not yet born, in order to act it must use the organs of the former creature, of the old man, of the human soul, which has ears, a mouth and a heart. As a set off, the new creature, in an embryo stage, as we have said, receives spiritual nourishment by means of the old creature; that which is heard by the ears of the old creature constitutes its food as well as what is read with the eyes of the flesh. This food has to be transformed. The necessary food for the new creature is the will of God (John 4 : 34). The will of God

is contained in the divine Word, it is heard in preaching, reading the Word, and is, so to say, masticated by the trials which the Lord himself sends day by day to all his disciples. The apostle James tells us with reason: "Count it all joy when ye fall into divers temptations" (James 1 : 2). The trial mostly consists in the difficulty experienced by the flesh, or which our carnal mentality meets with. The disciple of Christ accepts it, he accepts all trials, for, according to the promise of our Lord, no one can procure a trial to a disciple. „Not even a hair of his head shall fall without the will of God" (Matth. 10 : 30). The disciple of Christ taught in the school of Christ risks absolutely nothing; when the trial comes, whatever it may be it shows him a renunciation; this renunciation when accepted, always aims at the carnal side of a man, either his thoughts or aspirations, etc., which must be sacrificed. The sacrificed part is replaced by the spirit of God. In the sphere of justice, when a pecuniary or moral wrong is done, for instance if a calumny be spread about any true disciple of Christ, the latter will accept it; if he has the chance, he will say that it is not true but he will do so with humility, not to justify himself, but with the idea of preventing his antagonist from undergoing injury through the chastisement inflicted by divine justice. The disciple of Christ will accept the wrong done to him, he will implore the mercy of God for the wicked one, he will wish to bear the punishment from the fact that he accepts the wrong, without exacting the equivalent or any amend whatever. This is the principle of Justice and of divine love, as taught by the holy spirit. Divine justice exacts an eye for an eye, a tooth for a tooth, wound for wound, burning for burning (Ex. 21 : 24, 25). It is an equivalence which is required, as it is written: "The blood of Abel [which was shed by Cain] cries for vengeance," which means, exacts a punishment, but the blood of Christ, which was shed unjustly cries for mercy." Divine love manifests itself; it is by the blood of Christ, our dear Saviour, that all his disciples (the little flock) are justified. The sacrifice of our Lord Jesus, consummated 19 centuries ago, and symbolized on the morning of the day of propitiation by the sacrifice of the bull, will be followed by the sacrifice of the little flock symbolized by the ram of Jehovah, slain in the evening of the day of propitiation. Then the establishment of the Kingdom of Christ will take place. The sacrifice of Jesus and that of the members of his body, constitute the whole sacrifice of Christ, Jesus accepting his disciples as members of his body, as being a part of himself, that blood cries out for mercy in favour of sinners. We understand why the Lord Jesus has continually repeated to each of the seven churches of Asia: "Let him

who hath ears to hear, hear what the spirit says to the churches."

The Church from the beginning, has always been led by the spirit of God which has led it into all truth. That is why the true disciples of Christ have been unable to develop themselves in a religious denomination, even in the best of them, nor to remain therein. When they were drawn to God, and became "his people", in the religious denominations, God told them to come out of Babylon, as it is written: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues"—Rev. 18 : 4.

We understand how important it is for the people of God to allow themselves to be guided by the spirit of God, which is a spirit of love, truth, peace and mercy, as it is written : "How much more shall the blood of Christ, who through the **eternal spirit** [the holy spirit] offered himself without spot to God purge your conscience." "For it pleased the Father that in him should all fulness dwell, and by him to reconcile all things unto himself ; by him I say whether they be things in earth, or things in heaven, having made peace by him through the blood of his cross" (Heb. 9 : 14 ; Col. 1 : 20). The spirit of the glory of God acts on the new creature of the disciples of Christ who wish to be victims and offer themselves up as their Saviour did, as a living sacrifice, holy and acceptable unto God ; it is written: "If ye through the spirit do mortify the deeds of the body ye shall live"(Rom. 8 : 13). That is why the disciple is happy to do the will of his Father which is in heaven ; it is according to this will that the fulness of the sentiments of Christ can finally be developed in his heart. This fulness will, at the resurrection, make him omniscient, all powerful, all love and absolutely just ; he will possess the divine nature, and have a share of glory with Christ in heaven. Those who share in that resurrection will be spiritual creatures with divine nature; they will, shine like the sun in their Father's Kingdom (Matt. 13 : 43). The spirit of God is a gift which procures the greatest happiness, especially on the narrow way which the heavenly Father causes the disciples of Christ to follow. The Father gives the spirit, his good and holy spirit. Our Lord Jesus received it first in all its fulness ; the spirit of God was then shed on each member of the body of Christ who will form one unity. The Son finds his Father, and the members of the body of Christ find the Son, so that all together form a whole. That is the realisation of the prayer of our Lord Jesus : " . . . so that they be one with me, as I am one with the Father, that they may be made perfect in one"—John 17 : 23.

THE TRUE DISCIPLES OF LAODICEA ARE GUARDED AND INSTRUKTED BY MEANS OF GOD'S HOLY SPIRIT.

The teaching given by the great God of heaven is totally different to that of human beings; his way of teaching differs also: "The glory of God is to conceal a thing, but the honour of kings is to search out the matter" according to the Scriptures (Prov. 25 : 2). The Lord speaks not in words, saith the Scriptures: "The heavens declare the glory of God, and the firmament showeth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard" (Ps. 19 : 2—4). God really speaks in actions which are great and marvellous. He willed to reveal his glorious mystery by means of the Church singing the song of Moses and the Lamb and living up to the testimony given by the cross; the members of the Church also give their lives as a living sacrifice, holy and acceptable unto God (Rom. 12 : 1); they announce" the incomprehensible riches of Christ and bring to notice the dispensation of the hidden mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God" (Ephes. 3 : 9, 10). What glory for the disciples of Christ thus to become the instructors of angels, cherubims and seraphims, all principalities and all powers which are in the heavens. This gospel which even the angels desire to look into is revealed through the holy spirit sent down from heaven (1 Peter 1 : 12). This fact does not mean that the Church preaches to spiritual beings by word of mouth, as she does to man; her behaviour alone is sufficient preaching; it is the only true one; the apostle John says: "Let us not love in word, neither in tongue, but in deed and in truth"—1 John 3 : 18.

The experience which the Church has had in the course of the evangelical age is wonderful and will bring treasures of glory at the time of the restoration of all things. We see that the path followed by this wonderful Church is available to all, even to the most simple, it is especially open to the simple and to the humble because of their humility. We know that there are ignorant people who are very proud. It is not of them we speak, but of those who are really humble and who wish to follow the Lamb wherever he goes, who desire to be obedient unto death, to let themselves be formed and instructed not by human wisdom, but by the spirit of God and to be sacrifices and to remain so. The message given by our Lord to the church of Laodicea is thus worded: "These things saith the Amen,

the faithful and true witness, the beginning of the creation of God"—Rev. 3 : 14.

The message given by our Lord Jesus to his church of Laodicea gives that church to understand that He, the Lord is faithful. He has been the faithful Executor of the will of God and of the plans of salvation, and he requires entire and absolute fidelity from his disciples, so that these may speak, not in words only, but above all in acts ; they must have a deep desire to fulfil the conditions accepted by the Church, she has promised to give her life as associated with the Lord, to allow herself to be sacrificed, and thus to lay up riches in heaven, to bear with any injustice and to accept all opposition and calumny permitted by the Lord in his wisdom, so that after having been faithful she may join with her Master in remitting the sins of humanity, pardoning them, and enriching them by the restoration of all things as already explained. The Scriptures say : "For thy sake [Jesus] we are killed all the day long" (Rom. 8 : 36). We have already said that the Church is formed of those consecrated to God, who have renounced the world, who fight against sin with all their strength, with all their soul, who renounce the world (meaning lawful things), who are strangers and pilgrims here below, who have a kingdom in heaven and not elsewhere (Heb. 11 : 13). They have been redeemed from earth, their names effaced there, and from that moment written in the book of life which is in heaven (Heb. 12 : 23). The Lord Jesus also says : "Rejoice because your names are written in heaven"—Luke 10 : 20.

Those who thus walk faithfully, are faithful witnesses of our Lord Jesus, of our dear Saviour, they are nourished continually by the spirit of God, which is a spirit of wisdom, discernement, love and justice. These faithful disciples, who walk thus, can instantly discern the spirit which confesses Jesus, which confesses his life by actions, as they are like him a holy and acceptable sacrifice to God (Rom. 12 : 1). Those are capable of recognizing false religious systems or apostate churches. They are made capable of vanquishing the beast, of discerning the number of its name and of thus recognizing its image. These faithful ones remain figuratively standing on the sea of glass and they sing the song of Moses, the servant of God, and the song of the Lamb, because they live a life of true and complete consecration (Rev. 15 : 2, 3). They could not be seduced even when the greatest temptations were offered, as at the epoch of Smyrna, by means of the synagogue of Satan, at the epoch of Pergamos, in which epoch the establishment of the throne of Satan on earth took place, and at the epoch of Thyatira, during which the depths of Satan did their

work like a seductive plague, by means of the teaching of the Cathares, Manicheens and Albigenses. The doctrine of these last has been modernised and may be found in our day under the name of Theosophy, Spiritualism and Christian Science. We see that the attraction is so great, that no one will be able to resist, but that all will let, or have already let themselves be led away by one of these denominations. The Lord Jesus himself says that even the elect should be deceived if it were possible, and would receive the mark of the beast or the number of his name (Matth. 24 : 24) ; but it is not possible for the elect to be seduced, because they are victims, they die to the flesh so that Satan has nothing in them, as was the case with the Master himself—John 14 : 31.

THE JUGDMENT OF THE GREAT PROSTITUTE.

The great prostitute is, as we have already shown, the church which has given birth to all the others. She, like the others, is false and has never been recognized by the Lord as his. Now, it can be easily noticed ; at one time during the epoch of Laodicea, that was not well understood. The great prostitute as we have said in the description of the church of Ephesus, was first formed by those who abandoned the apostle Paul ; he himself says : "All those who are in Asia have abandoned me." Those who then abandoned him, had already begun to walk as enemies to the cross of Christ, though perhaps still wearing the cross on their clothes, as a badge; they carried no where a testimony nor did they put into practice the words of the Master. There had been many **antichrists** but they were not yet united under one head (viz) the Pope, the great antichrist which was to come a little later as the apostle John says : "Even now are there many antichrists, whereby we know that it is the last time, they went out from us but they were not of us." The apostle speaks of an antichrist who was yet to come, this was papacy, the Roman papal system—1 John 2 : 18, 19.

The image of a prostituted woman represents also the body, the members of antichrist, of which the Pope is the head. The text says : "Then, one of the seven angels which held the seven vials came and said unto me : Come hither ; I will shew unto thee the judgment of the great whore that sitteth upon many waters. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication (Rev. 17 : 1, 2). This prophecy shows the judgment upon the Roman Catholic church ; this judgment has been fulfilled to the letter. It is also spoken of one of the seven angels which had the seven vials ; this teaches us that it will be toward the time of the end,

the epoch of Laodicea, when it will really be known how the prostitute has been judged, and how she has been cast off. That prostitute the Roman catholic church, the counterfeit of the true Church (papacy) sitting upon many waters, indicating the great earthly power she has had over the masses during the course of the Gospel age. At the time of the apostles' death, she already had great authority which increased little by little until she resembled the true Church, finally we see her seated upon many waters. We have seen that the kings of the earth have committed fornication with her, by the fact that her orders, desires, and persecutions were carried out by the aid of the kings of the earth; these have received as a compensation a powerful aid from the church, which had deceived the people by making them believe that kings were appointed by divine right. The inhabitants of the earth have been intoxicated by this doctrine and the false teachings of antichrist, such as the mass, transubstantiation, purgatory, etc., which are contrary to the teachings of the Bible. It is thus that the nations have been made delirious, having drunk of the wine of her fornication.

The text continues as follows: "So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; And upon her forehead was a name written, mystery, Babylon the great, the mother of harlots and abominations of the earth" (Rev. 17 : 3—5). Here the divine Word takes us into the wilderness and shows us this woman having been delivered of a male child (Rev. 12 : 5). This demonstration is also shown in another sense by the greek catholic church, for we have seen that the woman (the church nominal and unfaithful) was carried away in the desert where a place was prepared for her by God (Rev. 12 : 6). (See the explanation given under the epoch of Pergamos.) We see again manifested the power of the false church which is full of pretentions called blasphemy; she assumes all sorts of titles as has been shown in our explanation of the epoch of Pergamos. This woman or false church is seated upon a scarlet beast: the false church gradually became powerful and was established by exercising her authority by means of her ten horns. This description has also been shown in the explanation of the epoch of Pergamos. She is clothed with purple and scarlet and decked with gold, precious stones and pearls, the imitation of which is complete; she pretends that salvation is granted by her and

that she is "Queen", which title she arrogates to herself; purple is the emblem of royalty; she decks herself with gold, this indicates that the promises she makes are divine, the stones which she decorates herself with (according to her pretentions) are the true Zion, the divine Jerusalem of which the walls are built with gold, silver and precious stones (1 Cor. 3 : 12). Needless to say, all these pretentions are false, the teachings which she holds in the golden cup are the abominations and impurities of her prostitution, as the text indicates. This woman erects also a wall, as well as the Greek catholic church and the protestant church; this wall should represent salvation; but let us listen to the declaration of the prophet: "My hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God. Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others, daubed it with untempered morter: Say unto them which daub it with untempered morter, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you. Where is the daubing wherewith ye have daubed it?" (Ez. 13 : 9—12). We find here a true description of the deliverance proclaimed by great Babylon, the mother of harlots and of all the abominations upon earth (Rev. 17 : 5). Babylon is indeed a profound mystery. It is the mystery of iniquity established in the holy place (Matth. 24 : 15). This mystery of iniquity is manifested not only by the doctrine of the mass, trinity and eternal torments, etc., but by her name, by the beast and by the mark of the number of its name.

The text continues: "I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus and when I saw her, I wondered with great admiration. And the angel said unto me: Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns" (Rev. 17 : 6—7). It is not necessary to emphasise these words; we have seen during the Gospel Age that these persecutions were continually exercised by the Roman catholic church, by the Greek church, and by the daughters, the protestant churches. It is written: "Behold, every one that useth proverbs shall use this proverb against thee, saying: As is the mother so is her daughter. Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters,

which lothed their husbands and their children; your mother was an Hittite, and your father an Amorite" (Ez. 16: 44, 45). There came from and with the reformation a combination of church and state, the former constituted the protestant beast supported by the state; this with the religious denominations associated together constitute Babylon, the mystery of iniquity and the beast that carrieth her, together with the seven heads and the ten horns (Rev. 17: 7). In the description of the church of Pergamos we saw that the ten horns or ten powers were only ruled by the Roman catholic church, later however the ten horns which were always under the spiritual power of Rome, were ruled by the Greek, Roman and English protestant churches. Hence the name, Babylon, confusion.

Our text continuing says: "The beast that thou sawest was and is not, and shall ascend out of the bottomless pit and go into perdition. And the inhabitants of the earth shall wonder, all those whose names have not been written in the book of life before the foundation of the world; when they behold the beast that was and is not, and yet is." The beast represented here is the false church carrying out its will with the aid of the civil powers. She is the means by which Satan carries out his will. This is why she goes into perdition. This beast, the Roman catholic church, which exercises its power by civil authority, has received a wound as we saw in speaking of the reformation; the consequence of this was her total disappearance when the reformation was brought in and the French Revolution in 1789 to 1804, Napoleon having confiscated the States of the church and having led the Pope prisoner to France. That is why it is stated the beast thou sawest was, and is not, will reappear soon. In fact the States of the church for a little while still subsist. The text continuing says: "Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (Rev. 17: 9—11). The wisdom here spoken of is not human wisdom, but the wisdom which is given by the aid of God's Holy Spirit. Those who are really consecrated will recognize the seven heads as the seven mountains of which we have already spoken in describing the church of Pergamos (Rev. 12: 3). These seven heads represent the seven forms of government of the Holy Roman Empire which Satan in his diabolic imagination has set up in order to deceive; this is a very imperfect counterfeiting, it is true, of the Kingdom of our Lord Jesus Christ. The five kings which had fallen,

represent the five forms of government which existed before the establishment of Rome Papal, the other which was yet to come represents the papal government, after the French Revolution; when he cometh he must continue a short space, until 1870. We have seen the beast represented by the Roman catholic church: the Pope as its head supported by the civil governments. This beast is itself an eighth king for the papacy has exercised a royal power. It makes part of the seven from the fact that the papacy has states of its own; the ten horns or powers forming the Holy Roman Empire continuing to reign more or less during the Gospel Age down to our days. The ten horns in the course of their existence have fully fulfilled this part of the prophecy after the French Revolution, and from this time renewed her relations with the Vatican, indicated by the Divine Word in the terms: "One hour with the beast." At this date, after the papal humiliation under the concordat, the religion was introduced again in France, this is manifested by the ten powers which associate "for one hour", with the beast. Napoleon himself, had wished to have re-established the Holy Roman Empire; therefore it is said "that they (the ten kings which have but one mind) gave their power and their authority to the beast which have but one mind" (Rev. 17: 12, 13, 14). Their plans were however frustrated, because they were contrary to divine plans. It is said verse 14: "These shall make war against the Lamb, and the Lamb shall overcome them for he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful."

Furthermore, we read "the waters which thou sawest, where the whore sitteth are peoples and multitudes and nations and tongues and the ten horns which thou sawest upon the beast these shall hate the whore and shall make her desolate, . . . for God hath put into their hearts to fulfill his will and to agree and give their Kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. 17: 15—18). This prophetic word seems at first incomprehensible, inasmuch as we have understood that the whore and the beast formed but one, and that the whore and the beast symbolize the Catholic church with the Pope at its head supported by the civil governments. It may then be asked how can the beast hate the whore? When with attention we study history, we understand clearly that it follows that the protestant beast hates the prostitute, the catholic church. This takes place during the space of time extending from 1830 to 1871. The Word states: "God has put into their hearts to execute his

design, and the same design." Now we understand these extraordinary things. Prussia conquered (in the first instance) Austria at Sadowa in 1866. Austria was a powerful supporter of the prostitute, the Roman Catholic Church; four years later Germany fought the French Empire and thus hindered the French monarchy from retaining any other part of the prostitute's empire. This took place in 1870 to 1871, thus she was stripped, naked, as the Scriptures state and her flesh burnt with fire. It was in full agreement one with another, that this was accomplished by the ten kings, Victor Emmanuel II, a catholic prince, being made the executor of the plan that God had already designed (Rev. 17: 16, 17). We see that from this time to 1870 the pontifical states, were completely removed from papacy. There remain only the "remembrance of his temporal power, his states having been completely incorporated with the kingdom of Italy. The States of the Church no longer exist.

The spoiling of the prostitute was an important political stroke, the result of which was the formation of the triple alliance followed a little later by the formation of the double alliance.

The woman of whom it speaks in Rev. 17: 18 is the symbol of the great city. This great city which exercised royalty during all those long years did so by the power of Rome under all its forms whether it be heathen or papal. She has grouped around her the different kingdoms or forms of government in order to form the Roman pagan empire and later the Holy Roman Empire.

The things of which we have just now spoken have had important consequences upon the various circumstances which introduced the Laodicean epoch. The Church during this time not having much to suffer became lukewarm.

CHARACTERISTIC TRAITS OF THE EPOCH OF LAODICEA.

It is a special time; and from this time save in isolated cases, the bloody persecutions of the Church were considered a thing of the past. The Laodicean church expected the Lord's return, she was waiting for it, and she hoped that her Master would take her with him, though she did not see that she had not fulfilled the required conditions. However the faithful are watching and hoping in the Lord. The apostle rightly exhorts the true disciples; he speaks affectionately to them: "Therefore comfort yourselves one with another" (1 Thess. 4: 17, 18). Laodicea has a very high opinion of herself. Let us remember that it is not question here of catholic, Greek or protestant churches which together form Babylon, confusion.

The question here is only for those who form the true Church of the Lord, that is to say the truly consecrated. We find some among the adventists and later we find some among the students of the Bible. We do not say that the adventists or the students of the Bible are the only ones who are of the true Church of the Lord, but we would however remark that among these are found a select few who came out of Babylon, out of confusion, to attach themselves to the Saviour, to go out to meet him, to devote themselves entirely to his service, to accept the conditions and terms laid down by the Lord, by a full and entire consecration. It is certain that the adventists took part to that movement until 1845. They were the chosen few who had come out of Babylon; but later they were disappointed; among them was C. T. Russell. Another movement immediately followed, that of the Students of the Bible, which gradually extended over the entire world. The students of the Bible called themselves so since 1910, they sent forth a special message announcing the closing of the Gospel age by a harvest which would take place during the invisible presence of the Lord Jesus. The adventists had expected the Lord's return to be in the flesh. The students of the Bible believed the presence of Jesus to be a glorious spiritual presence. As we now find it, another movement is now forming which spread with rapidity through the world. Those who form this class announce the message that the Lord had reserved for a marked time and which he addressed to his people, that they might not be lost, but that they might be saved in order, as the apostle Peter said, that they might be the elect by sanctification of the spirit (1 Pet. 1 : 2). The true people of God will form the stone which has become the headstone of the corner and the evangelical harvest will be the final phase or work of the Christ in the flesh. Knowledge is increasing wonderfully day by day. Men in general are becoming conscious of their rights, it is not possible now to lead the people blindly nor to keep them in bondage. A most important element in the present time is personal and selfish interest. The squeezing out of the mass of the people by means of commercial and financial trusts begins to be unmasked. Moreover working-class are becoming masters by means of their representatives. The Laodicean epoch has witnessed the breaking out of many wars which made several countries desolate, but the Church has suffered little persecution; its welfare was abundant during this time, that is why it became lukewarm. We again remark that church of Laodicea does not symbolize a great religious denomination, but those who are striving to be true disciples of Christ are found in it. Knowledge has increased as we have shown and as it had been

prophetically proclaimed in Daniel 12 : 4. Besides all sorts of discoveries and inventions for running hither and thither of which the Bible speaks prophetically we know that we are living in the time of the harvest, the end of the present dispensation (Matth. 13 : 39). It is a time called, as already shown, a happy time. It followed immediately the epoch of 1335 days symbolized by 1335 years which commenced in 539 and ended in 1874. The things announced are the reestablishment of all things, the interpretation of the symbols and types of the tabernacle in the wilderness, the meaning of the ransom ; the understanding of these things became clearer and clearer from 1846 and were brought together and published to give a logical and clear understanding a little later. All that was to be made clear to the Church during the Gospel Age. The great fault made by Laodicea was to believe that those who attached themselves to these teachings (the Studies of the Scriptures) were the elect and to continue in the study of these works was to continue in the truth as it is written : "Sanctify them through thy truth, thy word is truth" (John 17 : 17). The church of Laodicea did not perceive that the message of the adventist and Bible Students contained many errors.

LAODICEA THINKS HERSELF RICH BUT SHE IS REALLY POOR.

Laodicea represents the last members of the Church in the flesh, representing the Church to the present time. This church as we have already shown has a very high opinion of herself and believes herself to be rich, the Lord warns her in the following words : "I know thy works, thou art neither cold nor hot. I would that thou wert either cold or hot, so then because thou art neither cold nor hot I will spue thee out of my mouth because thou sayest, I am rich and increased with goods, and need of nothing ; and knowest not that thou art wretched and miserable and poor, and blind, and naked : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3 : 15—18). How instructive this message is ! But it is also a warning. We have taken account of the fine movement which progressed under the direction of Miller, but unfortunately our friends the adventists stood still instead of going forward, not being able to understand the spiritual interpretations ; their message was according to the interpretation of the letter, and their consecration to the seventh day ; consecration is not to the seventh day, nor to the tenth of all that we have. The Lord cannot accept such a consecration. He requires a consecration unto

death, the death of Christ (Rom. 6 : 3). The Lord desires a full and complete consecration and it is only on this condition that the Lord gives us spiritual discernment of the heights and depths of his Word. When their Association was not yet formed, the Bible Students whose leader was C. T. Russell, continued the work commenced by the adventists as we have seen. Some of them displayed great zeal and were consecrated. It is the Bible Students' movement to which the message addressed to Laodicea refers.

The Scriptures speak of the lukewarmness of Laodicea, it is thus shown that this church had some knowledge of God's plan and of consecration, but the consecration was not sufficient and the conduct of those who were lukewarm was not of a burning zeal, nor that of a warm and zealous ardour. This state of mind led the way to certain compromises, which were allowed to obtain in certain teachings and proclaimed during the period of Laodicea. As we have already stated the gates open to earthly things and the compromises to all sorts of things produce a state of mind, and a character which certainly is neither cold nor indifferent, but **lukewarm**. They were making a theoretic consecration the sad result of which was that the Lord himself says: "I would that thou wert either cold or hot." The Master prefered that the Laodicean church should be cold rather than lukewarm. However, the Saviour in his love, showed the faults and failings to Laodicea. He said to this church: "Thou sayest: I am rich, look at my riches." In fact when the study of the Scriptures is read, it is thought that they represent great riches. The Bible Students believe that these works represent great riches containing explanations concerning the plans of God. The teachings exposed in the studies of the Scriptures are so numerous and extreme and the pretentions of some Bible Students so great that the last mentioned believe that these studies of the seven volumes of Scriptures are the only riches that the Lord has given, they affirm that they have need of no other. In general the Students of the Bible think they have received all the Revelation having all that they require in these studies, and that they require **nothing else** (Rev. 3 : 17). In reading the message addressed to Laodicea, have we not before us the exact description of what we see at present time amongst these friends ? The Lord is then obliged to say to them and not to them only but to all who are in that state of mind, to all who say : "I am in need of nothing", the Lord Jesus says as follows : "Thou knowest not that thou art miserable and wretched, poor blind and naked."

It may be asked how could such a state of things have been produced ? The Divine Word answers this question : "The

Lord judges not as man judges, man judges from the outward appearance but the Lord judges from the heart (1 Sam. 16 : 7). The sentiments in studying the teaching contained in the studies of the Scriptures cannot be that which they were represented to contain. The best book in the world, even the Bible, could not develop a character which would be pleasing to the Lord. This is the great deception. They have taught that the reading of these books was sanctifying some one entirely, which pretension is a great mistake. The Divine Word says: "Sanctify them through thy truth, thy word is truth" (John 17 : 17), but this sanctification could not be complete without the spirit of God. There are millions of so-called Christians who read the Bible in this way daily, which is a very objectionable way; they form with the rest a part of Babylon, the mother of concubines and abominations of the earth.

The proof that a person may read the Bible and religious books without producing opposing results, is passed over, one might read these books and remain lukewarm; when they are read with a spirit of compromise, desiring continually to mingle with earthly things, such a situation can only lead to lukewarm. On the other hand one may read the same books being really consecrated; these things would then be meat, they would really be nourishment and make us full of ardour. Salvation cannot be brought entirely by means of theories even if the theory is the truth. The Lord has evidently shown us in his Word, two ways of building with the same material. He who is a theorist builds upon the sand with truth, but is a true hypocrite. On the contrary He who puts in practice the Divine Word, listens and builds with the same material upon the rock. It is no longer a question to believe in a denomination even the best (adventists, Students of the Bible, etc.) or to believe that the reading of books, of the Bible even or frequently attending places of worship, to believe that in doing so, we are rich in God and have need of nothing. All these manners are but trumperies and the more dangerous, the nearer they approach the truth. It is certain that the deception is great when we reflect upon the message following which the Lord himself actually gives: "Thou knowest not . . .". It is in fact a serious and deceitful illusion; it is necessary to know that all men are poor, miserable, blind and naked, if they do not buy what the Lord offers, if they do not make an entire consecration. To be a disciple of Christ it is necessary to renounce the world and all that we have, our entire being, to present ourselves as living sacrifices to be members of the body of Christ which must be broken. Gold tried in the fire symbolizes the Divine Nature which has been engendered in an embryo state in the hearts of the true dis-

ciples by means of the Holy Spirit. Needless to say the Holy Spirit is not obtained by reading books in the way we have mentioned; the Holy Spirit is given when we have made a vow of consecration in becoming members of the body of Christ in order to be broken with him. This is the only way in which gold can be bought from the Lord our Saviour. This divine nature grows more and more in the heart of his disciples by the development of a character resembling that of our dear Saviour—Rom. 8: 29.

The riches that the disciples of Christ should acquire proceed form bearing with joy injustice; it is by so doing that they lay up treasure in heaven (Matt. 6: 20). We have already taken notice how our Saviour gave his life, that he suffered reproaches of every kind, he is therefore able through his poverty to enrich all those who are poor with eternal life, and the blessing which follows (2 Cor. 8: 9). It is evident that the Lord speaks in a special manner by this volume in which he has shown how to become a member of the body of Christ, how to obtain riches and white garments, which are the merits of Christ. In this manner we shall be truly clothed in order that the shame of our nakedness is not seen; the Lord also offers us eyesalve to anoint our eyes so that we may see. How necessary it is for all those who profess to be disciples of Christ to make a full and entire consecration, all other things serve to no purpose not even the most profound knowledge as the apostle states (1 Cor. 13: 2). When the Saviour says to Laodicea that she should buy these things and especially the eyesalve, it recalls to our mind the parable of the foolish virgins who had no more oil in their lamps and they were obliged to go and buy oil because their lamps had gone out (Matth. 25: 8). To discern the divine grace the eyesalve was really necessary, they must anoint the eyes of faith with ointment, to be able to discern the will of God for if the seduction was great at that time, it is especially so now we are near the end of the age. Speaking of this time the Lord himself says the seduction would become so great that if it were possible the very elect would be deceived. In his great compassion the Lord said to all those who have commenced the course and who finally are left to be seduced: "All those whom I love, I reprove and chasten. Be zealous therefore and repent."

Jehovah gave a message of love, grace and comfort in sending his beloved Son to redeem the human race and to choose from among his disciples a bride, the Church. The Lord Jesus yet gives some further gracious instructions before finishing the glorious message delivered to John. He reminds them of the commands he had made at the commencement of his revelation. He said: "Behold I come quickly. Blessed is he who kee-

peth the sayings of this book" (Rev. 22 : 7). The obedient disciples have always been led, guided and cherished by their Master. Now his words are: "Behold I come quickly." The angel who showed this vision to John had been sent by the God of the spirits of the prophets to make them acquainted with this supreme consolation, and to remind them that these promises were due to be fulfilled shortly. If our hearts have been touched how grateful we should be for these promises of the Lord, also for the benedictions of the marvellous walls of Jerusalem (the holy and well-beloved city which descends from above), should not our desire be to lay up treasures in the heavens?

The witness which the apostle John gives us in Rev. 22 : 8, is very touching; it shows us that the angel who brought the message and showed him the vision considered himself a fellow servant of John and his brethren, of the prophets and of all those who keep the words of the Saviour. The angel refused to accept homage not being delegated for this purpose. The angel who spoke to Moses in the burning bush received homage but he spake giving a mandate from Jehovah (Ex. 3 : 1—19). He said moreover: "I am the God of your father, the God of Isaac and the God of Jacob." but the angel who appeared to John says (in verses 10 and 11, Rev. 22) not to seal the words of the prophecy; these words enable us to understand that at a given time it will be impossible to add to or take away from the character at this time attained; he that is unjust let him be unjust still, he which is unclean let him be unclean still, he which is righteous let him be righteous still. How absolutely necessary it is to understand this message, so that we may think of the severity of the act executed by the Lord upon Laodicea (the last phase of the Church of Christ which has existed during the course of the Gospel age); those who have not done that which is necessary are rejected—Rev. 3 : 16.

How these truths should refresh and stimulate all the beloved in Christ urging them on to an entire sanctification. The Saviour has always watched his loved ones setting before them questions and suggestions that they might be united in sanctification of spirit and know how to remain therein, examine yourselves whether ye be in the truth, prove your own selves, how Christ is in you, is what the apostle Paul writes (2 Cor. 13 : 5). It is comforting to hear the Saviour speaking thus (Rev. 22 : 12—14): "Behold I come quickly and my reward is with me." Yes, the reward of the Saviour is with him. How our hearts rejoice with the presence of the Saviour and how sweet is the influence of his spirit. He will surely give to each according to his works. It is by coöperating with Christ in the establishment

of the Kingdom of God upon earth and in making known this glorious message of the Gospel that we are translated into the Kingdom of his dear Son.—Col. 1 : 14.

May the Saviour always be to us the first and the last, the commencement and the end to the end of our days. His desire is to purify our hearts in order that we might have a right to the tree of life, be sustained and enter in through the gates into the city (Rev. 22 : 14). By faith we are all in the Kingdom of the Lord and by faith we are with him in glory, we are laying up treasures in heaven those treasures constitute the wall of salvation, this salvation will be for the deliverance of the human race. The place of the wicked, of all those who profess to be disciples of Christ and are not, has been made very clear by the Lord in tho following words: "Without are dogs and sorcerers and whoremongers and murderers and idolaters and whosoever loveth and maketh a lie"—Rev. 22 : 15.

The Lord Jesus has sent his messenger, his angel, and we are persuaded that the message brought continues in this book to comfort the faithful and to certify to the Church the things (which are explained by the present volume), for the Saviour is the branch of David, the bright and morning star that will arise in each heart (2 Peter 1 : 19). May the spirit of grace and truth perform its work in each one; may each reader receive an abundant blessing and much encouragement that each one may be induced to love the Saviour. The testimony given to the members of the body of Christ is given by the spirit of God. The heartfelt prayer which ascends from the bride of Christ is: "Come, and let him that heareth say: Come, and let him that is *athirst* come, and whosoever will, let him take of the water of life freely"—Rev. 22 : 16, 17.

God gave to our dear Saviour the Word of prophecy, of the Revelation, to convey to his saints in order that they might proclaim it. If anyone shall add unto these things God will require account; for it is evident that if any one add thereto it will not be the truth and to those who do so, God will add the plagues which are written in this book, for such classify themselves amongst the unfaithful. If any one take away from the words of the book of life God shall take away the right to the tree of life, for in so doing the Word of the Saviour is despised by not observing the things indicated in the book which contains such wonderful instructions. The apostle John gives us his salutations and tells us of his ardent desire which is also the prayer of the true Church, we wish to see the manifestation of this in the heart of all our dear readers; the apostle says: "Amen! Come, Lord Jesus!"

May the grace of our Lord Jesus Christ be with you all in

order that you may realize the beauty of his marvellous plan (Rev. 22 : 18—21). We hope that all our readers instructed through the grace of our Lord, and above all, that his love may be abundantly shed abroad in their hearts; they may stand unreproved the tests of the fiery trials and rest in the house of the Lord; thus doing they will escape the great tribulation, the Saviour gives riches for poverty—Matth. 25 : 30; 13 : 30.

THE HARVEST MESSAGE SENT BY THE SAVIOUR.

The Lord says to Laodicea: "Those whom I love I reprove and chasten. Be zealous therefore and repent" (Rev. 3 : 19). The great knowledge that the Saviour has shed abroad proves that we are living in the time of the end of the harvest shown prophetically. Hear what the Scriptures say: "And I looked and behold a white cloud and upon the cloud one sat like unto the son of man having on his head a golden crown and in his hand a sharp sickle and another angel came out of the temple, crying with a loud voice to him that sat on the cloud. Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped"—Rev. 14 : 14—16.

On several occasions the Scriptures speak of the harvest and show the definitive choice that will be made in the heart of the Church at the end of the age. Many Bible commentators, C. T. Russell included have thought that the good grain should come out of Babylon, that it was reaped by the sickle representing the truth; but the Scriptures show us that this way of the harvest is false, according to that given by Matthew (Matth. explaining 13 : 30, 39—42), where it is evident that this is not the way the harvest work was directed by our Saviour. It is clearly taught that the harvest consists in gathering the tares. The Saviour says: "Gather the tares first." If therefore we wish to be obedient we must do what the Saviour commands even if we have at certain times accepted beliefs quite contrary. It may be asked why others were not clear on this matter, we reply it is because too much importance has been given by what man has had to say (however much he may be qualified) than to the Word itself which says: "Gather first the tares."

We cannot go against the Word, especially when it is contrary to the texts, and as we see fails in producing harmony; the important part of the truth which was not seen) is that we cannot have a harvest where no seed has been sown. In the explanation given to the disciples the Lord said, the good seed are the sons of the Kingdom whilst the tares are the sons of the

A decoration on Notre-Dame in Paris, representing an unclean and odious bird.

devil. Giving due attention to these things it is easy to see how impossible it is to make a harvest in the different religious denominations. This would not be in accordance with the plan of God. We saw in our study of the church of Ephesus, that a part of the church had forsaken the path of life. The apostle Paul says: "All those of Asia have forsaken me." It is certain that these, as said before, in accepting and imbibing other elements, finished by forming the false church which soon brought forth antichrist; once papacy was formed, the other part of the nominal church retired to the desert and formed the Greek Catholic church. A third party, issued from the Reformation, formed the protestant church with all its denominations, these different churches together formed Babylon, confusion.

It is certain that at no period near or distant, has the Lord had anything to do with the formation of Babylon which is but a worthless counterfeit of the true bride of the Lamb. Therefore, there could not be anything to harvest for the Lord's Kingdom out of such a mixture of confusion, but we do not say there was no message to carry. To the contrary, there was a very important message to announce. This message in one sense has been proclaimed all through the Gospel Age but it was so in a particular manner from the time of the Reformation and much more so during the epoch of Laodicea. This message is as follows: "And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." There exists then in the midst of the religious denominations forming Babylon, a class of persons whom the Saviour recognises as his people (Rev. 18: 4). These persons must leave Babylon; God will not give them anything while in Babylon. They must come to the light and to Jesus, for no one will come to Jesus except the Father draws him (or them); such are well disposed possessing a heart capable of laying hold of these glorious truths of the divine Word, but not withstanding their good sentiments, the Saviour demands that the first thing to do is to leave Babylon. The

Saviour wishes this message to be heard "Come out of Babylon" in a clear and powerful manner. Those who remain in Babylon will partake of herplagues through being participant with her sins. The proclamation of this message in Babylon (confusion) does not constitute the harvest. God's people could not dwell in Babylon, which is doomed to destruction; the day is not far distant when she will not be able any longer to seduce; the Scriptures say: "And after these things I saw another angel come down from heaven having great power and the earth was lightened with his glory, and he cried with a mighty voice saying: Babylon the great is fallen and is become the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird; for all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her and the merchants of the earth are waxed rich through the abundance of her delicacies"—Rev. 18: 1—3.

We have been able to see clearly during the course of the different periods of the Church, all the intrigues and plots of Satan to annihilate the Church of the living God, to imitate her by the best counterfeit and so deceive the human race; we have also been able to see (and this rejoices our hearts) that by the side of these great systems, the work of the adversary, the little Church of the living God has been sustained, hidden with Christ in God (Col. 3: 3). Certainly it could not be said "It is here or it is there", but it has always been known that where the body is, there will the eagles be gathered together—Matth. 24: 23, 24, 28.

We have been able to make clear also that in Babylon there are honest persons seeking the Lord with all their heart. These will listen to the message "Come out of Babylon, my people." The Jewish people under the guidance of Nehemiah and Ezra came out of literal Babylon. In the same way, it is necessary to come out of Babylon to receive the blessings which the Saviour will not give whilst remaining in Babylon, that is to say in the denominations, whether protestant or catholic. Those only who have the courage to come out, are able to lay hold of the glorious promises which the Lord makes to his Church, the members of his body. The Saviour will shortly place before the eyes of Babylon all her crimes and her sins. This great and mighty Babylon which still passes for the Church of God is in reality an habitation of demons and the retreat of every unclean spirit. "The kings of the earth have committed fornication with her and all nations have drunk of the wine of the wrath of her fornication."

We now see that this figure of Babylon includes the whole

Christianity, the great prostitute which took refuge in the desert, the two beasts catholic and protestant, the image of the beast; Babylon is a phenomenal master-work of the imagination of Satan. The religious denominations so called christian have spiritually associated themselves, and have commercialised religion; they made of it a trade which brings large interests. We have given account of all what Babylon has produced, with this dreadful spirit and her very religious and pious appearance. The fruits of Babylon are quarrels, religious persecutions, violence, and a world-wide war. Its history is written in blood.

HOW THE HARVEST TAKES PLACE.

Matth. 13: 24—30, 36—43; Rev. 14: 14—16.

The harvest is an important event; as the Saviour told his disciples, it takes place at the close of the Evangelical Age. The reapers are the messengers which the Lord sends to accomplish his work and to carry out his will; these messengers evidently represent those who work in and with the assembly of God by means of the truth whose work is purification. These are first the elders and deacons but also includes, all those who in any way encourage piety and sanctification. The harvest is effectual only in the midst of those who are truly consecrated and with no others. The tares are manifested among the consecrated, but these tares are gathered when the reapers carry out their work, when they live up to the truth. Tares cannot appear us wheat being nothing more than an imitation with an outward appearance of real wheat; those represented by tares seem at first sight to be real children of God, but have a worldly spirit.

The harvest as we have just said cannot take place in the midst of Babylon. The first work of the reapers consists in gathering out the tares and binding them in bundles. We ask how could or how can this be done in any religious denomination, whether catholic, protestant or any other? We prefer accepting the true interpretation of the harvest, and understand that there is no harvest to be found in Babylon. We must however remember that there is a message to be brought to Babylon, to the people of God, who are imprisoned therein, who on hearing the message: "Come out of her, my people," will be obedient to the message. The message therefore has a purifying purpose (as stated by the Scriptures).

Practically the harvest is only for the end of the period of the church of Laodicea; this purification is absolutely necessary for, as we have before shown, knowledge has increased in a wonderful manner; persecutions unto death have almost ceased. It is therefore no longer dangerous for the flesh to assemble with those who are truly consecrated, those who have

taken a vow in the service of God, who have made a covenant by sacrifice and symbolized their consecration by baptism. The adversary also has been more busy with his work as shown in the parable, he has introduced many novelties in the midst of those who could easily understand in theory consecration, the prophecies restitution, Bible chronology, the last judgment and how this judgment is to be accomplished; all this could well be understood by the tares. Besides Babylon (confusion) comprises all the denominations who are not directed by the spirit of God which always leads to a practical true and complete consecration and not a theoretical one which does not require the sacrifice of the old man nor the renouncing of all earthly rights, and human life, in other words all those assemblies where the fundamental truths are not preached. From all such assemblies the children of God must separate or be partakers of her sins and receive of the plagues to be poured out upon her. In the congregations of the Lord's assembly which is in accordance with that taught by the apostle Paul: Christ crucified, the sacrifice of the whole and entire human nature as disciples of Christ, and to live no longer for one's self but as children of God.

The Lord Jesus always grants to his disciples the power of his merits and the efficacy of his precious blood, which flowed from Golgotha and which is capable of purifying his disciples from all their sins, in order that their living sacrifice might be acceptable to God (Rom. 12 : 1). During the Evangelical Age the complete discernment of this glorious truth has been for the little flock only. The Lord lacking the persecutions unto death, during the Laodicean epoch, has given a marvellous increase of knowledge in order that a complete and entire sacrifice of human life might be made; divine love has also been shed abroad in the heart of his disciples by means of the Holy Spirit (Rom. 5 : 5). The essential thing to be understood is what we have just said that which is adopted, preached and lived by the congregation of God by means of sanctification.

Sanctification is a consoling balm. It is an odour of life for all the disciples of Christ who are seeking sanctification without which no one can see or will see the Lord (Heb. 12 : 14). Sanctification has a direct and beneficial action upon the disciples of Christ as the apostle Paul has said, he therefore requests them in the name of Christ Jesus to put it in practice; these are the precepts he taught the Thessalonians: "This is the will of God even your sanctification and he who therefore rejects these precepts rejects not man but God who has given us his Holy Spirit—1 Thes. 4 : 7—8.

Sanctification is also a purification of our thoughts, words

and actions embracing our entire being with the influence of the spirit of God, by which mighty spirit they are transformed in the likeness of our beloved Saviour (Rom. 8 : 28). Sanctification is still a necessary part of our being. Every disciple of Christ must be sanctified by an entire purification of the heart; although he is already sanctified but he is so, only on condition that to keep himself sanctified by the merits of Christ and by the holy spirit, by the power of the blood of the Lamb of God, which taketh away the sins of the world (John 1 : 29). That which brings such great blessings to the disciples of Christ, for those who in the parable of Matth. 13, are called the sons of the Kingdom, is for the tares the counterfeit, an odour of death. The tares make no delay in fleeing from an assembly which is guided by the spirit of the Lord, from an assembly where sanctification and the sacrifice of the flesh are preached. At the end of the epoch of Laodicea it was indispensable to have a harvest. We have seen that when the meetings of sanctification were introduced in the assemblies all those who possessed a theoretic truth only with great outward shown, all those who had a carnal mind, the spirit of the world, in spite of an outward appearance of piety, soon went away. In those assemblies where there had been difficulties caused by the contact between the good and the bad grain, we found that after the separating of the tares these became the sanctuary of rest and joy in the holy spirit. If the holy spirit act upon the true disciples, especially upon the ancients and deacons (1 Peter 5 : 2—4), they become the messengers who gather the tares and bind them in bundles. The message brought to Babylon is part of the harvest, the taking place at the same time.

We see a great field of activity for the true disciples of Christ; they should take heart to carry this **liberating message** to the people of God who are still in Babylon, in order that they may know the truth. To be complete in our description of the harvest it is necessary to say a few words concerning the harvest in the time of our Lord's first advent; this harvest was carried on all through the epoch of Ephesus. It was the Jewish harvest, which differed from that of the Gospel Age. During the Jewish harvest the good grain was gathered into the garner by the Lord who recognized the people of Israel (as well as his priesthood) as his people. There were some grains to be harvested before their house was left desolate according to the words of our Saviour. John the Baptist, the forerunner of our Lord, in speaking of him says: "He will gather his wheat into his garner but he will burn up the chaff with unquenchable fire"—Matth. 3 : 12.

The Saviour said to his disciples: "Say ye not there are yet four months and then cometh harvest? Behold I say unto you lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true. One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured and ye are entered into their labours"—John 4: 35—38.

We notice a great difference in the manner of procedure of our Lord in the actual harvest, than in that which took place in the Jewish harvest; in that harvest it was necessary to seek the good grain in the Jewish nation, wherefore the Lord said: "Go not into the way of the Gentiles and into any city of the Samaritans, enter ye not but go rather to the lost sheep of the house of Israel"—Matt. 10: 5.

It was in this way that the good wheat was gathered from among the children of Israel; it was necessary to renounce their religious practices and to place themselves under the new law, the law of Jesus Christ which demands the love of one's neighbour as one's self (1 John 3: 16). During the harvest of the Gospel Age, it is the reverse, the tares are to be gathered out of the midst of the Kingdom, out of the assembly of the living God according as it is written: "He hath translated us into the Kingdom of his dear Son" (Col. 1: 13). Therefore to be a member of and in the body of Christ it is necessary to live in unity. In living so in the Kingdom, the tares must go out.

CHRIST SENDS A MESSAGE OF LOVE TO HIS TRUE DISCIPLES, HE REJECTS LAODICEA.

The last message of our Lord to his Church on earth is sent to Laodicea. It is a message of love to and for those who desire to love and obey their Master. It is a message of love to those who are desirous to obey, to those who feel themselves to be poor, blind, miserable and naked, who repent and buy gold tried in the fire and white raiment and to anoint their eyes with eyesalve. On the contrary it is a message of rejection to the disobedient of Laodicea. The Lord Jesus comforted his people through the apostle Peter, when the time seemed to be long and certain disciples began to be over anxious. The message of the apostle is very consoling, as we find in his second epistle: "The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance (2 Peter 3: 9). Laodicea is rejected of the Saviour, that is a certainty, but God makes first a selection from her as Gideon

made among his troops (Judges 7 : 1—8). Before setting apart the good grain for the garner the Lord grants a delay which gives the disciples time to change the sentiments of their heart by sanctification. The Scriptures exhort them in these terms: "Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God"—2 Peter 3 : 11.

God and our Saviour in their great kindness, make the coming of the day of God and of the Kingdom of Christ to depend on the salvation of his disciples. Is not this a message of love which the Saviour gives to his poeple, to his truly consecrated disciples, those who follow the programme of unity in the body of Christ that with all their hearts and who realize that through this oneness? (John 17 : 21). The blessings will be poured out upon the whole human family who are waiting for the manifestation of the sons of God (Rom. 8 : 19—22). Let us then give this important message to Laodicea.

We would like here to insist upon all those who hear the message and exhort them to listen attentively to the voice of our beloved Saviour who says: "He that is holy let him be holy still, He that is unjust let him be unjust still" (Rev. 22 : 11) The Lord also says to Laodicea: "Be zealous therefore and repent; behold I stand at the door and knock, if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne" (Rev. 3 : 20—22). The prophets have spoken of the glorious salvation which has been reserved for the Church, which was the object of their investigations and researches. We also should be desirous yea, we should strive to follow their exemple in connection with this salvation no longer future but present. This salvation is the most glorious of all the salvations; it is the high call in Jesus Christ. The Lord is now knocking at the door of our hearts. Certainly the message now being brought and made clear by the exposition given in this volume has powerfully spoken to our heart. The Lord invites us to be faithful disciples, to live according to the Word of God and to give with confident assurance a complete and entire testimony. Our ears have heard the voice of the good Shepherd (John 10 : 4); and we know that nor human voice, nor human wisdom could speak as he has spoken. The Saviour is waiting to open the door of our understanding, he wishes to enter our hearts by means of his holy spirit if only we wish to become members of his body, of his Church, by a full and complete consecration. In so doing

we may sup with him, and he with us, giving us a continuous feast overflowing our heart with joy (Isa. 25 : 6). The Saviour also shows us how he overcame and sat down with his Father, upon his throne. He desires us also to overcome with him, for him and by him, and to remain consecrated and faithful in the place which the Saviour has prepared for the members of his body (1 Cor. 12 : 18). It is our Lord himself who places his beloved disciples in his body. How thankful we should be to the great God of heaven and earth and to our beloved Saviour that our ears have been opened and our hearts made to understand, and that he has prepared us to be jointheirs with the saints in glory (Col. 1 : 12). We exhort those of Laodicea who have a heart to understand, to leave that which the Lord has rejected, Laodicea and her doctrines, the sabbath and the tenth part, the Studies of the Scriptures, we exhort them to live for the establishment of the Reign of Justice as ministers of reconciliation—2 Cor. 5 : 18.

CONCLUSION.

The drama of the permission of evil, its teachings.—Formation of the Church and of the great company.—The mystery of piety unveils the mystery of iniquity.—The true disciples have always recognized the great prostitute as antichrist.—They have announced the good news.—The seven vials are seven messages of hard truths and of various chastisements for nominal christianity from the time of reformation.—The first vial, truths of the reformation which cause a malignant ulcer which is discontent of mind and revolt against the clergy.—Second vial, continuation of the preceding, the masses end by a rising, join in the French revolution and try to put an end to all religion.—The third vial falls on the numerous small sects formed after the revolution, their doctrines become full of errors.—The fourth vial is the doctrine of eternal torment burning human beings and inflicting terrible suffering on them.—The fifth vial contains the doctrines of adventism and of the students of the Bible which reveal to the world the depths of papal and protestant darkness.—The sixth vial contains modern newspapers and publications, both religious, socialistic and anarchistic which reveal the terrible position and spiritual death of the modern religious world ; three impure spirits or doctrines of darkness are proclaimed by the government, by the protestant and catholic churches ; these doctrines pervert the mentality of kings and of nations and bring about the great world-wide war, which brings about the great conflict of Armageddon.—The Lord comes as a thief.—He watches over the gathering up of the tares which constitute soon after new sects.—The present trouble brings great temptations for all.—The seventh vial "all is over" is the proclamation of the completion of the Church.—An earthquake.—The fall of Babylon.—Proclamation of the restoration of all things.—The formidable and hard truths which cause the fall of Babylon.

The conclusions to be drawn from the Studies set forth in the preceding pages indicate that no human wisdom could have penned such glorious truths; nothing short of Divine Wisdom could produce such a harmonious programme as is set forth from the Scriptures, as herein stated since the fall of man to the present day. The experiences and the experiments made during the past ages have helped to write the history of the human race. Much of this history has been written with blood, tears and disappointment, tears of distress, condemnation and death. These heart rending things are the manifestation of the permission of evil and of its terrible consequences, the mystery of iniquity, that frightful and deceiving drama of which the remembrance will mount up as smoke through all eternity, recalling the lessons taught by the permission of evil. This drama will first of all serve as a lesson to humanity during the reign of Christ. It will discipline humanity and teach them to love justice, when the permission of evil is over. Its teaching will also have another effect upon all creatures called to an existence in the future, throughout the universe. We see also the mystery of piety developing itself before our eyes, introduced by the Church of the Lord Jesus which reveals the wonderful divine arrangements, the glorious character of our Father and of the Executor of his will, the great Logos, the Word which was made flesh among us and is now in glory (John 1 : 14). Jesus manifested himself to man and was then immolated as

the Lamb of God who taketh away the sin of the world. However, after having suffered death, he was highly exalted (Phil. 2 : 7—11). The work of the Evangelical age has been for our beloved and glorious Master to receive disciples as members of his body ; these must die a sacrificial death. These disciples of Christ are to glorify the name of the Lord Jesus and the name of Jehovah. The great company or great multitude has also its alotted place in the unfolding and accomplishment of the mystery of piety ; it is symbolized in the type of the Jewish tabernacle by the scape goat, the destruction of which in the wilderness forecast the complete destruction of the flesh through which this great multitude has to pass. The accomplishment of the mystery of piety shows also the final destruction of the reign of Satan upon earth and the establishment of the reign of Christ. Finally as crowning the whole work we see the establishment of the Kingdom of God upon earth and the restitution of all things, of all that was lost in Eden, suppression of condemnation and death by resurrection, the fallen angels and humanity disciplined ; finally the complete and entire destruction of all the wicked and the abolishment of death.

THE MYSTERY OF PIETY UNVEILS THE MYSTERY OF INIQUITY.

The messages which the Lord Jesus has addressed to the Church of the living God have left a deep impression during the evangelical age. These message were not always understood at the time they were given, but they will bear their fruits and will manifest the glory of God ; in fact, as the Lord Jesus promised his disciples, his Word will be realised. The apostle John, himself taking up the words of Jesus says : "And this is the victory that overcometh the world, even faith" (1 John 5 : 4). The Lord Jesus came, the apostles followed him faithfully ; the seven stages of the formation of the Church followed each other, and it has been understood only in our day that this witness would some day overcome the world. The Scriptures show us this in the following words : "And I heard a voice coming from the temple saying to the seven angels : Go, pour upon the earth the seven vials of the wrath of God" (Rev. 16 : 1). During the evangelical age the world has represented the disciples of Christ as being the kingdom of Satan. On the other hand the Church has been able to clearly discern the great prostitute, antichrist. At the reformation a deadly blow was struck at the great antichrist which had under its sway the kings and the peoples of every tongue, being the directing power of the ten horns or ten governments composing the

pagan Roman empire, afterwards the Holy Roman empire. In spite of all the cunning and terrible teaching of the devil, in spite of the iniquitous system established by Satan by means of the beast and its image, in spite of all that, God has lately shown that during the evangelical age, a handful of consecrated ones always continued to exist; these last are typified on the sea of glass as holding the harps of the Lord God. This sea of glass is mingled with fire which signifies that all those who are conquerors of the beast and its image are consecrated to the Lord. They make known the truth by saying: "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints. Who shall not fear Thee and glorify thy name? . . . for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest" (Rev. 15: 1—4). This is what the little flock, the faithful Church, has announced in the course of the evangelical age. The good news of the Kingdom has indeed been proclaimed. The great prostitute, the false prophet and the beast have been unmasked in quite a special way since the epoch of the reformation. By this fact the plan of God was announced—Rev. 15: 2.

We must remember that only the truly consecrated may bear this witness; it was the case especially from the time of the reformation; in fact this testimony was borne since that time in a much more general way, so to speak, all over the world through certain Hugenots and elect souls of Germany, Bohemia, England and America: "And after that I looked and behold, the temple of the tabernacle of the testimony in heaven was opened, and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen and having their breasts girded with golden girdles, and one of the four living beings gave unto the seven angels seven golden vials full of the wrath of God who liveth for ever and ever, and the temple was filled with smoke from the glory of God and from his power and no one was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (Rev. 15: 5—8). This prophecy shows us that the Lord announces his message through the Church who alone carries the truth, for the spirit of the Lord, is upon the whole Christ, that is on the Lord Jesus and his Church. And if in one way this Church has been sent to bind up the broken-hearted, to proclaim all captives free, freedom from the slavery of Satan and to those imprisoned by death, deliverance by the resurrection, on the other hand that Church publishes also "a day of vengeance of our God" (Isai. 61: 1—2). The following words are also part of God's message: "I will come near unto thee for the judgment, and

I will hasten to bear witness against the sorcerers and against the adulterers" (Mal. 3 : 5). That is what the Lord desired to proclaim ; when these witnesses, the seven messages, are given, the consequence will be incalculable and terrible, as the result will be to cause the greatest earthquake ever known. The world war is already one of the results it is also the prelude of more terrible and greater manifestations. The seven messages proceeding from the tabernacle of the temple have brought, since the time of the reformation, great light ; this light has not caused the Church to make much progress although what God had resolved to make known were pure truths, therefore the messengers or instruments employed to carry these messages are figuratively clothed in fine linen a symbol of justice and truth. These messengers have a golden belt around their breast which shows that they are servants of Jehovah, who will soon bring about justice ; these things are of divine origin ; this is shown by the fact that it is one of the four living beasts who gives the vials of the reprisals from the living God. The temple is filled with smoke which symbolizes the remembrance of all the abominations committed on earth. The seven vials had to be poured on the earth and reprisals exercised before definite salvation could be brought to all the nations of the earth. When the first vial was poured on the earth a malignant ulcer came upon the men which had the mark of the beast, and upon them which worshipped his image (Rev. 16 : 1—2). We have seen the consequence of the message brought by Luther ; this message astonished all nations ; as we have said, in those days, superstition was general, people were in fear of the fire of purgatory and hell, it was not believed that any human being could resist the pope, for, let us remember, papacy had humiliated and persecuted not only the disciples of Christ and those who did not belong to the great multitude, but she had also the power of humiliating governments and princes of the church and even kings. The emperor of Germany Henry IV was humiliated at Canossa. The pope even, put his foot on his neck. It was then a thing unknown to resist the pope. When the barbarians (Vandals) approached Rome in 455, the pope went to meet them with all the pomp of his court. These men, used to rather a rough life, were struck with so much splendour, they dared not enter Rome but did homage to the pope. Luther resisted the pope, but was neither burnt nor taken. The German princes even joined with him and decided to embrace the Reform at the diet of Augsbourg, 1555.

As we have previously said this resistance opened the eyes of many and was for good, as from that time the Reform arose and certain liberties became manifest especially at the time

preceding the French revolution, a time when one might have thought that papacy was completely annihilated. If in one way these liberties brought great blessings as regards knowledge which increased wonderfully, in another way they were the cause of a malignant and painful ulcer; this ulcer was shared by all those who had the mark of the beast and who worshipped its image. This malignant ulcer is **discontent and tendency to revolt** which we notice increases from that time, soon uniting all the discontented to fight against one another. Soon it will no longer be discontent, but hatred, that gnawing hatred which by degrees destroys all noble and charitable feelings.

We notice that this state of mind was not formerly shared by the nations; if such had been the case the great tribulation spoken by the prophet Daniel and our Saviour would have become manifest long ago (Matth. 24: 21). It is interesting to note that the malignant ulcer in question reaches all classes of society, the capitalist as well as the workman. All those who have the mark of the beast, and worship its image, are victims of the malignant ulcer. Only the consecrated (Church of Christ) who seek after higher things in heaven escape.

"The second angel emptied his vial into the sea, and it became blood, like that of a dead man, and all living souls died, even the things that were in the sea" (Rev. 16: 3). Here we find the continuation of the action begun by the first vial, for the sea, symbolizing the nations was completely changed even before the French revolution. The truths brought by the first vial had only the effect of exasperating the masses. When the second vial was poured out, a spirit of revenge showed itself and terrible reprisals took place at the time of the French revolution; this spirit influenced the world to such a degree that it put all religion aside. The rights of man and other truths, such as liberty, equality, etc., had not the gift of counter balancing the spirit of hatred which had shown itself at the pouring out of the first vial. For that reason it seemed in certain countries, such as France, etc., that religion in any form was dead annihilated for ever. Thus are explained these prophetic words: "Every living soul died, all that was in the sea."

The third poured his vial on the rivers and brooks. And they became blood. And I heard the angel of the waters who said: Thou art righteous o Lord, which art, and wast and shalt be, because thou hast judged thus; for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, even so Lord God Almighty, true and just are thy judgments" (Rev. 16: 4—7). It is certain that the liberties granted to the nations from the time of the French revolution brought conse-

quently the founding of a set of small religious denominations which approached very near the truth, but which became corrupted very soon. These events are symbolized in the prophecy by the fact that blood was given to drink, the blood represents the interpretation of the Bible as different denominations give it, those denominations having been formed at the beginning of the 19th century. Thus lies were taught to the people prophesied by the following text: "The Lord our God hath put us to silence and given us water of gall to drink, because we have sinned against the Lord" (Jer. 8: 14). The altar which gives the testimony represents the life of our Saviour and also that of the members of his body, the Christ; their testimony speaks clearly for they are partakers of the sufferings of Christ and of his death; their blood shed upon the altar cries for mercy and speaks better things than that of Abel.

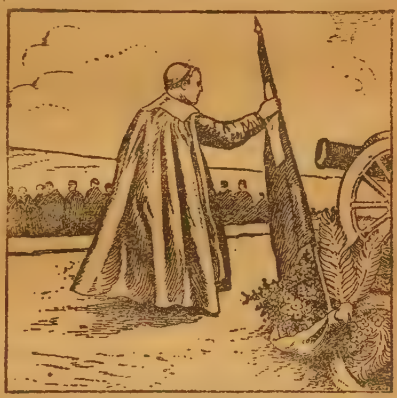
The fourth angel poured his vial on the sun. And power was given unto him to scorch men with fire, and men were scorched with great heat and blasphemed the name of God which hath power over these plagues, and they repented not to give him glory (Rev. 16: 8, 9). We know the nature of the witness borne by several small religious denominations pretending to be protestant; they announce a gospel which is symbolized in this text by the sun. It is an unfortunate gospel, for it hardens the heart, makes believe that God has created thousands of beings to torment them and burn them for ever. We understand such a doctrine to be blasphemy against God; to instruct and preach from such a gospel engenders complete incredulity among the masses. The "great heat" thrown out by this message will inflame the populous masses who will destroy Babylon in the terrible storm of its conflagration.

"The fifth angel poured his vial on the throne of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of Heaven because of their pains and sores, and repented not of their deeds" (Rev. 16: 10, 11). This prophecy speaks of the message of truth proclaimed by the adventists and the students of the Bible, who in their writings have unveiled the terrible darkness of the catholic church, and even, in a sense, that of the protestant one. The beast coming up out of the earth, and especially the one coming out of the sea, from the throne of Satan, have been, in this way, covered with darkness and the writings of both denominations above mentioned were of great importance; those who knew about them bit their tongues with pain, which means that the beast, papacy, could not reply to the terrible things of which it was accused.

"The sixth angel emptied his vial on the great river Euphrates. And the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16 : 12). The development of printing then opened a field of activity favorable to publicity. Newspapers of different sorts began to appear socialistic, anarchist, etc., writings from all the discontented as also innumerable treatises. There appeared also journals and pamphlets edited by different small religious denominations and especially by the adventists and students of the Bible who unveiled the abuses committed by the large churches; they also spoke of their errors. The river Euphrates since then began to dry up; this river symbolizes the means of nourishment or of existence of the churches; gifts diminish and the churches are deserted. In Italy, a catholic country, a third of the population belongs to the romish church, a second third is indifferent and the last third is hostile. In other proportions, the other religious professions whether in England, Germany or America, find the number of their members diminish. In New York in 1905 it was stated that in the 335 protestant churches of that city, only 386 new adepts had been recruited during the year; each church would then on an average, have recruited about one member. The report which registers this fact says: "Truly, the American church is dying; she is dying I tell you." It is certainly the same in France and other countries. This state of things, it is true, prepares the way for the kings coming from the East, meaning that the work is facilitated for the true Church which will soon bring the truth to all the inhabitants of the earth. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty" (Rev. 16 : 13, 14). We have already seen that three different plagues brought the light and unveiled the wickedness and errors of the great religious systems called christian. However, as this light was received in selfish hearts, it caused a malignant ulcer in them instead of bringing them joy. This ulcer is the terrible discontent, which by degrees develops into hatred and will finally cause the anger of nations to burst forth.

The difficulties that the different governments (especially Germany, England, America, France, Russia and Austria Hungary) met with in selling their productions becoming greater and greater other ways have to be found. The nations being jealous of one another, began to lose confidence in one another and an armed peace was established; the latter ab-

sorbed such an amount of capital that this soon became a crushing burden for the governments, especially for Germany. An imperative need of money was felt and showed itself by a desire to still further extend its maritime outlets. It goes without saying that this despotism was clothed with a mantle of religion. First, missionaries were sent to certain countries, then a consul, then the general who declared a protectorate, and soon the country was treated as tributary. It was in the name of God that priests, clergymen and ministers of every kind came to the kings of the earth to convince them that their conduct was in accordance with the divine Word. Thus the clergy of every country took part in the carnage and crimes which were committed in the great war of 1914—1918 which transformed Europe into an immense carnal house. Patriotism was preached everywhere and all crimes committed or about to be committed, were upheld by religion. Thus all so-called christian denominations have stained their hands with blood by taking part in the carnage and frightful crimes.



Blessing of carnal weapons by the clergy.

Few were the disciples of Christ who were courageous enough to tell the truth and bear witness, relying on their Master. We know some however who had courage, and who announced the establishment of the Kingdom of Christ all over the earth, on the ruins of nations, of Babylon, of the great prostitute, and all religious denominations, both small and great. The three impure spirits of which our text speaks came out of the mouth of the dragon (civil power) and from the mouth of the beast (religious power, roman catholic and greek) and from the mouth of the false prophets (protestant religious power). Catholic priests, clergymen and protestant ministers went indeed to the kings of the earth to take them their lies and flatteries; they have therefore given rise to a terrible mentality and have contributed to carelessly plunge nations and people of every language in the most dreadful distress which has ever existed. The time is coming, indeed it is not far off when those who govern will have to render an account of their mandate. We

have already seen something similar occur at the end of the great war; several thrones have been shaken, having dissolved into water as we see in Germany and such other countries as Austria-Hungary, etc.

"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16: 15). This expression is especially addressed to the church of Laodicea. We saw in the explanation of the harvest, that the tares being in the midst of the good seed, were tied up in sheaves without their knowledge. In fact, the Lord says: "Behold, I come as a thief." This binding of the tares into sheaves is done an unexpected manner and for an apparently fortuitous reason. The tares in the midst of the people of God have every outside appearance of good seed, but they do not live up to consecration; these tares then clash with the hard truths which are acting like a sharp sickle which will cut them and cast them away. No root is left all is taken away and extirpated; the tares go away finally and form a religious denomination; they tie themselves up in sheaves. The Lord in our text gives us to understand that he who watches is happy, for he walks in full and entire consecration and completely renounces himself. He who watches keeps his garments, and does not walk naked because the merits of Christ cover him. The great seduction which comes at the end of the evangelical age has a particularly suggestive effect, for do not let us forget that the inhabitants of the earth are afflicted with a malignant moral ulcer, discontent, which is extending everywhere. The children of God ought to watch, not to allow themselves to become contaminated by the morbid germs of this malignant ulcer and be deprived of the marvellous and glorious communion with God by the holy spirit. The Lord says again especially: "Happy is he who watches." The dreadful times through which we have passed, especially during the great war, are the prelude to a new dispensation, introduced, as we can see by troubles and tribulations such as have never been and never will be in the course of ages. This is what is meant in the following passage: "He assembled them in the place named in Hebrew Armageddon."

"The seventh angel poured his vial into the air, and there came a great voice out of the temple of heaven, from the throne saying: It is done. And there were voices and thunders and lightnings and a great earthquake such as was not since men were upon earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came to remembrance before God, to give unto her the cup of the wine of the fierceness of his

wrath. And every island fled away and mountains were not found; and there fell upon men a great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great" (Rev. 16: 16—21). This text shows us the complete achievement of the Church and the universal proclamation of the time of the re-establishment of all things. It shows us that the Church introduces the reign of justice upon earth. The seventh vial is poured out. We have been able to see the effect produced by these marvellous truths on impenitent and egotistical human hearts. All these blessings and comforts manifested in those later times and especially at the end of last century, were not a balm of Gilead which creates in the heart gratitude, charity, respect and love for one's neighbour. These truths and this knowledge have not caused men to accept the Kingdom of Christ, the Kingdom of divine grace. On the contrary men rushed for the material blessings and neglected the others. This state of things caused a terrible loosening of human passions, which has already shown itself by the great war, caused by the immense warlike preparations and the hypocrisy of a corrupted and lying clergy. All these things have contributed to usher in the great tribulation, the signs of which have already appeared and will introduce the Kingdom of Christ upon earth. The truths announced by the Church by means of the booklet "The Establishment of the Reign of Justice upon earth" and the volume "the Message to Humanity"[1] will cause the stone to be cut out without hands; this stone will break everything asunder, it represents the holy warriors bearing in their hands weapons more powerful than canons, guns and swords, which is the cause of the great tribulation. The Word of the Lord speaking of this time states that unless this time be shortened, no flesh would be saved—Matth. 24: 21.

As stated during the great war, a tendency to approach one another was manifested in the three great religious denominations: Roman catholic, Greek church and protestant. These three divisions, comprising all the nations at war soon united. However, the motives separating the nations were not of a religious nature, but simply dictated by material interest and egotism. As we have just said, we witnessed during the great war a drawing together of Roman catholics, protestants and greek catholics. However, they have now ranged themselves one against another wherefore the divine Word says the town was divided into three parts.

These several events irremediably will cause the fall of Babylon the great, of that amalgamation composed of all

[1] Write for these two booklets to our address

religions called christian, for Babylon must drink of the cup of wine of the fury of divine anger. These signs are the prelude of the complete overthrow of the kingdoms of the prince of this world represented by the ten horns. These various movements in the midst of the masses will finally throw the governments into complete anarchy. The catastrophe is imminent and will bring about that state of things depicted by the prophets and of which the French revolution gives us a slight glimpse. Certain truths which will then be proclaimed are prophetically assimilated to hailstones of the weight of a talent. These truths are certainly presented in the present volume, they show the actual state of society, they pitilessly denounce the unjust demands of Babylon and the false theories taught by the different religious denominations. Is it not the beginning of the establishment of the reign of inexorable justice which unmasks, disrobes all things as is prophetically announced in these words: "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed [Christ, the little flock, the Church]" (Ps. 2: 1—3). "Judgment also will I lay to the line, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place"—Is. 28: 17.

These are the declarations which show that according to the will of the Lord, the terrible distress coming upon the earth will have the effect of humiliating man sufficiently. In order to do that the distress must have accomplished all its work, for our text gives us to understand that the great truths brought, do not at first engender gratitude and joy, but all sorts of blasphemy and revolt.

PREPARATION FOR THE ESTABLISHMENT OF THE KINGDOM OF GOD ON EARTH.

Great truths accomplish a world-wide work since the reformation.—The last link of this chain is the actual message brought by Christ to his Church.—He unveils the iniquities and the inauspicious doctrines of the religions of the world which have led astray the mind and spirit of nations and kings.—This message is a comfort and test to the true Church (misunderstood and persecuted) which carries this message to nations and kings.—On the opening of the seventh seal; the angel on the altar is a messenger from God, preaching and being a living sacrifice, he receives the prayers of the saints made in union with the body of Christ.—He hurls the living coals of the altar, the message, into the midst of the human race.—Christ fights humanity with the sword of truth which destroys lying and unmasks the iniquity of governments, clergy and nations.—The catholic and protestant systems are annihilated with earthly governments.—Satan is chained up and mankind set free.—Terrible vintage of the vine of earth.—The false doctrines of Babylon with their evil fruits go to the winepress of the wrath of God who reveals the abominations of false christianity.—The bunches of grapes of this vine are also sects and confessions of that christianity.—The blood coming out of the press represents the iniquities of christianity.—Judgment and retribution.—Great distress begins.—Discontent of the proletarians and selfishness of the richer classes bring about the destruction of Babylon.—Terrible responsibility of ecclesiastics, who have prostituted themselves with the governments of this world, whom they have flattered and deceived by passing themselves off as divine institutions, having thus caused the great war.—All so-called christian civilisation gives way in one instant.—Babylon is responsible for the blood of the prophets, of the saints and of all those who have been slaughtered on the earth.—The delights of Babylon have deceived and led astray all nations by false and alluring promises and by hypocritical practices.—Babylon persecutes the true Church which now announces her sentence.

The great truths announced since the reformation have created as we have seen great movements, which finally have had world-wide consequences. Now, the Lord again gives a message, destined as much for the people (the sea) as for the cultivated classes; it will be a rallying point for all movements accomplished and will give the necessary uniting link, that all these movements may tend towards the Kingdom of Christ by urging all their members to reform their hearts completely and entirely.

We read: "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth; and cried with a loud voice, as when a lion roareth; and when he had cried seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me: Seal up those things which the seven thunders uttered and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever

and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer" (Rev. 10: 1—6). This text shows us the actual time and the work of our Lord Jesus, he who gathers in the harvest and directs the vintage of the earth. Our text says his face was like the sun, which means like that glorious and wonderful divine light which is now revealed to the people of God. "His feet are like pillars of fire." Fire is the symbol of that burning truth which our Lord brings himself and which will have great influence on the destinies of the human race, on the working classes symbolized by the sea and of those who form part of the organized class of middle society. It is a message of love which the Lord brings. He holds in his hand a little open book which gives the complete interpretation (in perfect order) of "the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass"—Rev. 1: 1.

This message is wonderfully important; it comes from Jehovah and will be a source of consolation for consecrated saints; besides it will unveil all falseness and dissimulation in the different so-called christian religious denominations; it is a message announcing the day of vengeance of our God, in which he will withdraw his grace from human beings who have until then continually blasphemed the name of the Most High. They will thus for a certain time be given up to their own wickedness and will have a chance of humiliating themselves sufficiently. All tribes of the earth will end by lamenting and weeping, because for so long they have disregarded divine goodness. That is what the little open book in the angel's hand has just brought. The angel himself, the great Messenger of Jehovah announces with a powerful voice the glorious things that the Lord will make known by the present volume. This great Messenger will speak in a loud voice, like the roaring of a lion; there is no question of preaching to be heard only in public places (Luke 14: 16—24) but preaching which will be heard among all nations of the earth (Is. 42: 1—7). The Lord and his disciples came as lambs in the midst of wolves; this time it is not in the weakness of the flesh that the Lord comes with his saints, but in great power and glory. All these truths will give rise to great controversies. This is indicated by the seven thunders which made their voices heard. These seven thunders symbolize political and religious controversies caused by the glorious truths and lights actually shed abroad. However, they are not followed up because all these things come from a wordly spirit. This line of conduct has been carefully observed in the message

brought by this book. This message proclaims the truth in due season, without troubling about what the preachers teach, nor about what people do not accept. The Lord himself has always proceeded thus, he has had no idle discussion with his contradictors, but he closed their mouths because his words were true.

What a consolation for us to know the declarations of the angel bringing this message and swearing in the name of Him who lives for ever and ever that the time is come, that there is no more time, and that the mystery of God is accomplished (Rev. 10 : 7). Until now the true Church has never been recognised as such. All biblical commentators have thought that the Roman catholic, Greek and protestant churches were branches of the true Church. We have been able to understand in reading this volume, first what is the Church of God, what she is called to and also what she is destined to accomplish on earth, how the Lord loves and cherishes her ; we understand that those to whom God has given his name need not depend on any other power than His. We have been able to follow this Church, which since the time of the apostles, has existed and formed only a small number, a little flock of the truly consecrated. The small groups of people who composed it have never been recognised by the world ; it is as the Lord formally declared in his Word when saying that it could never be said of the Church of Christ : " She is here or she is there." So it is of the Kingdom of God which our Lord Jesus established on earth, for the Kingdom of God is in the heart of the true disciples (Matth. 24 : 23—28). The apostle Paul has categorically declared it as follows : " Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light ; who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son" (Col. 1 : 12, 13). The little groups formed of members of the body of Christ have always been hidden during the evangelical age, for they were persecuted. It was only at the epoch of Laodicea, actually, that they were able to manifest themselves a little more freely, but they are however small and few in number, because, first of all, of the hardness (depth) of the message actually brought. It has been said of this message as formerly : " This is a hardsaying, who can hear it" (John 6 : 60). The body of Christ has then always existed on earth from the beginning of the Christian era, it has formed the true Church, that which now reveals the mystery of iniquity by means of the mystery of piety by laying bare all things.

Our text tells us : " But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should

be finished, as he hath declared to his servants the prophets." This mystery of God is actually accomplished for those who are part of the body of Christ, it will soon be accomplished for the great company, and for all the inhabitants of the earth equally. The message continues: "And the voice which I heard from the heaven spake unto me again, and said, go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand; and ate it up, and it was in my mouth sweet as honey; and as soon as I had eaten it my belly was bitter. And he said unto me, Thou must prophesy again before many people, and nations, and tongues and kings" (Rev. 10: 7—11). The Word of God is real food, especially the words of the little open book which represents the revelation of our Lord Jesus. In fact, the marvellous things contained in the divine Word are comforting, consoling, they are remarkably sweet, but they must be digested and assimilated. This transformation of spiritual food cannot really take place except with new creatures, true disciples of Christ. One can, it is true, rejoice in the divine Word and take solid instruction from it, but it does not become true food unless masticated, digested and assimilated. We know that the divine Word is heard by our ears and read by means of our eyes, which are natural organs. The Word is masticated by the deductions and reflections which we draw from its truths. The new creature, the true disciple of Christ receives the divine Word as a blessing he also receives from his Master trials, which are the bitter herbs helping the spiritual digestion. The great and beautiful message is received in this form by the disciples of Christ, but it cannot be assimilated without the holy spirit. On the other hand, the holy spirit is only received by those who renounce themselves and who die daily to the flesh. Those who eat the little open book must prophesy, namely teach many people, nations and kings of all languages.

The teaching which the truly consecrated should give is shown in the following words: "And there was given me a reed, like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles (Rev. 11: 1, 2). How grateful we are to the Lord for having confided this rod to us, with which we can measure the temple of God! These words mean that we have been able to recognise and under-

stand the conditions which the Lord places before us, the first is a full and entire consecration, the crucifying of the flesh. That is also the measure with which we must measure. Besides, the golden altar and those who worship at it show us that a deep knowledge of the mystery of piety is necessary and that one must intercede for sinners to be a living member of the body of Christ. This demonstrates that "charity covers a multitude of sins" (1 Peter 4 : 8). The Lord says by the mouth of his apostle that a disciple of Christ seeing his brother sin a sin, which is not unto death, he shall ask and God shall give him life for them that sin not unto death (1 John 5 : 16). It is then indispensable for the disciples of Christ actually to measure the temple of God the altar and those who worship at it, in order to know the length, the width, the heighth, and the depth of the love of God which has been revealed in Jesus Christ. The outer court is not measured for it is given to the gentiles who have been able to recognise but little, until now, of the work accomplished by our Lord Jesus and his Church ; at most they see the cross of Christ without understanding either the importance or the meaning of it, the cross was symbolized by the outer court, by the vessel of brass and the altar of sacrifice on which the remains of the victims were burnt. The Gentiles can also some day measure or recognise the grandeur and marvellous splendour of this court.

The opening of the seventh seal, as we have seen, revealed great things which have been accomplished since the reformation ; however the events revealed by the opening of the seventh seal have not yet been all realized. In fact, if the mystery of iniquity has been unveiled by the mystery of piety, a part of the mystery of piety will only be realized later. We read as follows : "And when he had opened the seventh seal there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God, and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angels hand" (Rev. 8 : 1—4). The accomplishment of the seventh seal has unveiled the mystery of iniquity, but it will however only have its full effect later ; as for the knowledge of the mystery of piety, this fact is indicated to us by the half hour of silence. The accomplishment of the seventh seal brings us lights which allow us to discern certain traits of the mystery of iniquity formerly accomplished. And our text above carries us back

to the church of Philadelphia. We see also in this passage another angel on the altar, it is a messenger who preaches true and entire consecration and who especially shows the unity of the body of Christ, the unity of work, the unity of the spirit in the bond of peace (Eph. 4 : 3). This messenger shows that unity can easily be realized by sanctification and consecration. He shows continually that he who renounces himself and gives his life for his brethren will immediately realize the unity, for if all the consecrated renounce themselves and allow themselves to be guided according to the divine programme, by the spirit of God, unity will be continually established between all the members of the body. The unity of the body of Christ always exists between faithful disciples "And whether one member suffer, all members suffer with it, or one member be honoured, all members rejoice with it" —1 Cor. 12 : 26.

This messenger (servant) shows above all things, the Lord's will ; the will of the Master is that his well-beloved disciples be like himself, the Lord Jesus, is with the Father. It is evident that the unity of the body of Christ is not obtained in the work of a day, but by the continual and faithful work of the soul of the disciple, who gives himself daily a living sacrifice, holy and agreeable to God. The apostle Paul gives us to understand that it is the work which must be carried on in the bosom of the members of the body of Christ in the flesh ; it is the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we all come in the unity of the faith, and the knowledge of the Son of God (Ephes. 4 : 12, 13). All this teaching must be lived up to by the disciples of Christ. This is what the messenger shows in an evident manner, therefore he stands on the altar, on the place of sacrifice, of renouncement of self. The sacrifice and the renouncement are essential conditions to remain a disciple of Christ. According to the Word, this angel holds a golden censer and much perfume is given to him so that he may waft it with the prayers of all the saints on the golden altar which is before the throne. That means that the Lord wishes that if two or three agree on earth as touching anything that they shall ask, they shall be answered (Matth. 18 : 19). And again there ought to exist unity in the prayer of all the people of God, on a fixed day ; that is why true disciples assemble together on the first day of the week, at night, to give thanks, homage and worship to the great Lord, who is the Father of our Lord Jesus, the God of mercy and of all comfort.

How comforting it is to see these words really accomplished by those who follow the Lamb wherever he goes ! This messenger also receives the prayers of the disciples to carry them to

the Lord; this is in fact realized in observing complete unity in the work of the Lord. Because of this, the work of the Lord may have a great influence, which is meant by the censer, full of the fire of the altar which is thrown on the ground. These words really mean that the message contained in the little open book and which is now carried by the saints of the Lord, will have an immense world-wide influence. This message is all the more efficatious because the prayers which accompany it make the opposition without effect and the adversary powerless. The burning coals will be thrown on the earth by the saints of the almighty God, and will accomplish a great work among people of all languages, from the fact that this activity is supported by prayer. Evangelizing, tract distribution and a clear explanation of the Scriptures which all can understand, this is upheld by the prayers of the disciples of Christ. We have easily recognised what work the Lord now asks from his people. Great blessings have been received by a certain class of people, the real disciples of Christ, those who are standing on the sea of glass, singing the song of Moses and the Lamb; therefore in their surroundings there is thunder, voices, lightning and an earthquake, that is to say a complete transformation of the work and a complete separation which the Lord has shown by an image in the Old Testament. The putting aside of a certain class of persons was effected by the adventist movement; then another selection was made, this first putting aside is symbolized by the first choosing of the army of Gideon, the latter sent away 22000 men; the accomplishment of this symbol took place in 1844, when the adventist movement manifested itself; these friends were deceived because their hope of seeing the Lord come back as a human being was not realized. The second sorting took place in 1918, when the students of the Bible did not accept the message in full and entire consecration, they were those who figuratively knelt down to drink. It was only by a little number (few) that the Lord delivered Midian into the hands of Gideon; it is only by a little number also that Babylon will fall by the effect of the proclamation of the truth. This little number constitutes the flock of the great Gideon (Christ), he lives in full and entire consecration until death—Judges 7: 1—14.

HOW THE KINGDOM OF CHRIST IS ESTABLISHED.

The establishment of the Kingdom of Christ will take place in great power and glory, human beings will then be greatly deceived, for they will see all their projects all their thoughts, reduced to ashes or to water. This deception however will

soon be changed into cries of joy for they will see what the Eternal One has done through Christ.

The inauguration of the Kingdom takes place by the proclamation of the truth in all its power and in all its beauty. This truth is certainly a sentence of death and destruction for all false doctrines, lies and errors. It is what we see prophetically described in the following text: And I saw the heaven opened, and beheld a white horse; and he that sat upon him was called, Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written: King of Kings and Lord of Lords"—Rev. 19: 11–16.

These words refer to the introduction of the Kingdom of God, first of all by the proclamation of the truth. We have already established that the popular masses all over the world desired knowledge and that they exacted more and more from those who governed them that they should render an account of their deeds. That is already an indication that the "white horse" has appeared. If on one hand we see the Lord take his sickle and reap, on the other hand the Lord sheds truth on the earth, annihilates error, and replaces it by what is true. This will at first cause great fear to the dwellers in darkness for the Lord has willed that all false doctrines shall be destroyed. For that reason the prophet Isaiah speaks and prophesies on these things; he calls the truth a plague for false doctrines: "When the overflowing scourge shall pass through, then ye shall be trodden down by it . . . and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place" (Isa. 28: 17, 18). (See "Establishment of the Reign of justice" and "Message to Humanity".)

The divine Word has been burnt, it has been placed under an interdict by the great antichrist, war has been made upon it, but, as we have seen, the epoch of Philadelphia saw the reappearance of this Word, which was, so to say persecuted and disdained; it was brought into sight. Now the Word of God is not only of value, but it swallows up everything, it makes all bare, unmasks all errors, lies and hypocrisies. This is what our text shows: he who rides the white horse is named Faithful

and True, and he fights with justice. "He had a name written which none knew but himself. This name is "the Truth". His vesture stained with blood shows that our Lord Jesus leads the work of truth. The armies which are in heaven followed him on white horses, clothed in fine, pure linen which symbolizes absolute truth. The white horses symbolize the doctrines of truth: "From his mouth came out a sharp sword." The divine Word, which comes out of the mouth of all the consecrated, will strike the earth like a rod (Isa. 11 : 4). The faithful disciples ought now to make the truth triumph. They can say, like their Master that they are the truth, because their witness to the truth costs them their life. They have made a full and entire consecration, that is why the vesture of Christ is stained with blood. We see this great Warrior prophetically described in Isaiah 63. In this passage "His vesture is red". That comes from the fact that Christ unveils the false doctrines and the lies taught by Babylon and which will soon draw down upon her terrible retribution from the Lord. The nations will soon be governed by truth; this prospect alone fills with fear, as we shall soon see, all those who are attached to false doctrines, to lies and who keep sincere people in the slavery of sin and of corruption.

The Lord has brought marvellous grace to his people and he wishes now to have his will executed on earth; to this end he has chosen for himself a visible instrument on earth to direct this great movement, to show the truth in all its strength, but also to expose all evil. The great, the powerful, kings, princes, governors, etc. are unmasked, and their proud pretentions are of no use, have no longer any effect. The Lord says to them: "Be wise, now, therefore, o ye kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him"—Ps. 2 : 10—12.

We are arrived at an epoch where great light is shed on truth by the Lord, as we have just seen. This striking truth will conquer all and will shine as a powerful light in the clouds; nothing can resist it, all is divulged and made plain.

The text continues as follows: "And I saw another angel standing in the sun" (Rev. 19 : 17). This angel symbolizes a messenger standing in full light, and to whom the Lord gives the power of lighting and convoking all those who wish to bring the glorious message of the divine Word. These last are convoked; they are represented by the birds flying in the heaven. This convocation takes place for the day of carnage, for the moment when all false doctrines, all pretentions what-

ever they may be are unmasked and shown up as having no value, because all the earth henceforth belongs to Christ, the Anointed of the Lord, who comes to take possession of it.

The Lord thus shows his formal resolution, of no longer allowing the existence of false conceptions. The Scriptures convoke the true saints of the Lord, the consecrated, the members of the body of Christ, who are still in the flesh, they address these words to them: "Sing unto the Lord a new song! . . . let the children of Zion be joyful in their King [of their Master Jesus Christ, who cometh on the white horse, meaning complete truth]! . . . Let the saints be joyful in glory! . . . let the high praises of God be in their mouth, and a two-edged sword in their hand [the revelation of Jesus Christ], to execute vengeance upon the heathen, and punishments upon the people, to bind their kings with chains and their nobles with fetters of iron [unmask their iniquitous pretentions, and show up their true position], to execute upon them the judgment written, this honour have all his saints" (Ps. 149). This message shows us that the Lord, our well-beloved Saviour, wants to give us this volume, to be diffused, he wants to confide this glorious work to us. How we will try to show ourselves worthy of carrying this message to the end! We have previously said that the Lord confided this message, as well as the doing of his will, to a messenger especially chosen, indicated in our text: "And I saw another angel standing in the sun. And he cried with a loud voice to the fowls that fly in the midst of the heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains and the flesh of mighty men, and the flesh of horses, and the flesh of them that sit on them, and the flesh of all men both free and bond, both small and great" (Rev. 19: 17, 18). Such is the work the Lord confides actually to his consecrated saints, to those who desire to follow him.

We have been able to recognise by the present work that the claims of the great, of the military chiefs, of the powerful are erroneous. The horses symbolize false doctrines, the claims of those who ride them, the clergy are also erroneous. We have been able to understand that the true Church, on the contrary, made no claims. The Lord gives to this last to show with precision and energy to all men on earth, who are condemned, their true position. Men are tolerated actually, but however they will receive later (by our Lord Jesus Christ with whom his spouse will be associated) eternal life on earth, if they kiss the son, if they humiliate themselves. That is the message now announced with strength and power. We know that men will not listen to these last warnings that is why all ought to be

forced to humiliate themselves before the Lord. This truth is also announced, besides it is shown forth in the following text "And I saw the beast and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army." And the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh—Rev. 19 : 19—21.

What a terrible demonstration we have before us! How wise the kings of the earth and the powerful would be, as also the military chiefs, large and small, if they would humiliate themselves deeply before the Lord! They would then not be obliged to pass through the great and terrible tribulation which is coming; but we know that they will not listen. For that reason they will be despoiled of all their unjustly acquired possessions and they will be shown in an inexorable manner, the truth will be proclaimed energetically and with great glory. The beast (whom we have unmasked and which symbolizes the great anti-christian catholic system) and the false prophet (who symbolizes the fallacious teaching of the protestants) as also their iniquitous claims will be annihilated for ever.

They will be thrown alive into the burning pit, filled with sulphur, which means they will go to complete and entire destruction. "And the others were slain by the sword coming out of the mouth of Him who rode the horse." This passage shows us human beings whose pretentions and projects will completely disappear by the influence of truth. That is a terrible settling of accounts which will soon take place, nobody can prevent it. "And all the fowls were filled with their flesh"; the consecrated will feel great satisfaction (having received the spirit from above) to see at last the right, the beautiful, the noble, the pure and above all the true, triumph over errors, superstition, sin, condemnation and death.

These great events are also mentioned in the following words: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold of the dragon, that old serpent which is the devil, and Satan, and bound him a thousand years (Rev. 20 : 1, 2). He who, since Eden, let humanity into trouble, who imagined such an action, will be caught suddenly. If the divine Word, with its energetic and categorical declarations did not show that the permission of evil will have an end, one might certainly

The truth will bind Satan; he will be bound by the Word of the Lord.

believe that the Lord will allow this terrible demonstration of the permission of evil, lying and deceit to be perpetuated for ever on earth.

When the little flock is completely chosen from among all nations of the earth, the Lord will come back in glory and power to establish his Kingdom on earth, then he will re-establish the human race. A period of a thousand years will be necessary to accomplish this work What the adversary has spoiled, twisted, soiled during 6000 years, the Lord will redress in a thousand, he will make it true, without spot or blemish; at the end of his reign of a thousand years on earth, all will be perfect, the adversary will be greatly displeased to see all his work destroyed by the influence of the spirit of God, and by the work of truth, purity and love; we think the adversary will no longer be able to influence the inhabitants of the earth, for by the divine will and the power of Christ, he will be put out of the capacity of injuring. Human beings will feel the influence of Christ and his beneficent power. The Christ will be the great "Reservoir" where all blessings that the Lord will shed on the human beings will be concentrated; he will enlighten, bless and console them. It is sure that the establishment of the Kingdom of Christ as we have said, will not take place because human beings long for him; they long for deliverance, for happiness, for eternal life, but they do not know that it is in the Lord, in the Anointed of God, that the source of happiness is to be found. The Anointed are made manifest first by the revelation of the sons of God (Rom. 8: 22, 19). These are the last members of the body of Christ in the flesh, the anointed in the flesh, the burning feet of Christ—Rev. 1: 15.

THE ESTABLISHMENT OF THE KINGDOM OF CHRIST ON FARTH.

We have been able to see what the truths announced at the time of the reformation, have produced both from a religious and political point of view. We have noticed the results produced by the teaching, and above all by actions. Thus the in-

lightenments brought by the reformation were the cause, two centuries later, of the French revolution. In our day also a new message is brought; this message will bring not only a simple revolution but the pure and simple putting aside of all religious and political systems composing the great Babylon.

Let us go back; we read the following message; "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on earth, and to every nation and kindred, and tongue, and people. Saying with a loud voice: Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters" (Rev. 14: 6, 7). The introduction of the Kingdom of God, comes gradually, little by little as errors are unmasked by the actual truth; it is certain that all the importance of the eternal gospel is only beginning to be known; the good news of salvation will be proclaimed not only at the present time, but during the ages, always and eternally. All the inhabitants of the earth shall say: "Thou art worthy Lamb of God, to receive glory, praise and worship." It will soon be acknowledged who is the Author of all excellent grace and of every perfect gift. The angel who followed first in the vision adds that Babylon is fallen" (Rev. 14: 8). The message of this second angel is the consequence of the first message, it began already to take effect at the time of the reformation. That message has been heard since them, more and more, until the French revolution when it really seemed that Babylon was about to fall. The message continues to be proclaimed even now. We can now understand all the depth of its teaching; we can also identify Babylon and see who forms part of it, we have been able to see that this second message teaches a third truth; it indicates who those are who worship the beast, namely who recognise his power, do him homage, and are obedient to him. This passage certainly alludes to the catholic church (the beast), to the protestant church (the image of the beast) as well as to all those who receive on their forchead or on their hand a mark. This message has been very slightly understood so far, but now it is perfectly comprehensible; it was necessary in fact to have calculated the number of the beast namely 666 to understand and be able to carry that message. We think this question perfectly resolved in the commentary we give.

The message again shows that all those who worship the beast and who receive a mark will drink of the wine of the wrath of God, which is poured without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence

of the Lamb" (Rev. 14 : 10). All will go through this great and terrible tribulation, which will come on all the inhabitants of the earth (Matth. 24 : 21). This tribulation is the greatest that has ever taken place for, according to the Bible, men will suffer in fire and brimstone. As clearly indicated in these words, fire and brimstone will have the power to annihilate false doctrines and also the power to destroy the characters. This work will take place before the saint angels and before the Lamb ; this shows us that only the truly consecrated will have no part in this terrible chastisement, for they have conquered the beast and the number of his name (Rev. 15 : 2). The Christ head and body represented here by the Lamb will then bear testimony of this terrible tribulation. On this subject we again read : "And the smoke of their torments ascendeth up for ever and ever" (Rev. 14 : 11). This great tribulation will bear witness from century to century, the remembrance of it will be perpetuated through all eternity, which is symbolized by the smoke going up for ever and ever. Besides, those who worship the beast and his image have no rest. They do not know the rest which the Lord giveth to his beloved, nor the peace of God which passeth all understanding, and which shall keep our hearts and minds through Christ Jesus (Phil 4 : 7). On the contrary they have no rest day and night, for they announce things which are a terrible blasphemy, such as the diabolical doctrine of eternal torment, etc.

The Scriptures say that all the saints must be faithful to their vow of consecration, for the accomplishment of the promise is sure. When we contemplate the situation which was the share of the disciples of Christ during the evangelical age (particularly at the dark time when the great antichrist tormented the inhabitants of the earth), one may acknowledge that no faithful disciple escaped the vigilant eye of Christ. However, the trial was great, the fact of having known the falseness of all the pretentions of antichrist and of having rejoiced in the proclamation of the truth exposed them to the attacks of the great antichrist, and, to escape them, it sufficed to confess its terrible doctrines. Christ is vigilant, that is why his eyes are said to be like flames of fire. All those who worship the beast and his image, as also those who have received the mark on the forehead and on the hand, will drink of the cup of the wrath of God. Our preceding explanations have shown that the Lord himself sacrifices the "goat of Jehovah", meaning his little Church, which is to conquer the beast ; besides that the adversary destroys in the fire of affliction and torment, the flesh of all those who bear the mark of the beast, or who adore the beast and his image.

The text says again: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me: Write, blessed are the dead which die in the Lord from henceforth; Yes, saith the spirit, that they may rest from their labours, and their works do follow them" (Rev. 14: 13). This magnificent proclamation makes those who have been faithful understand, if they have observed the conditions of their alliance made with the Lord, if they have observed his commandments, and been faithful unto death, that they are esteemed happy. If death, in general, is the result of condemnation, of the human race, death in Christ brings a marvellous blessing, not only to him who consecrates himself entirely to God, but to others, as it is written: "Precious in the sight of the Lord is the death of his saints"—Ps. 116: 15.

This text (Rev. 14: 13) shows us the determination of the saints to die in the Lord day by day from the time of their full consecration; they rejoice in their earthly work which follow them, they grow day by day in the image of the Saviour having been created in Jesus Christ unto good works in order to accomplish them (Ephe. 2: 10). In any case it is certain, according to the apostle, that those who are dead in Christ will be the first to arise. Then we, the living, who remain, will be caught up with them in the clouds, to meet the Lord in the air, and thus to be always with the Lord (1 Thess. 4: 17). Those who are dead in Christ, in the course of the evangelical age, will then rise first. Those who have remained when the Lord appears with the voice of the archangel will be changed in the twinkling of an eye, they will not sleep in the grave as others (1 Cor. 15: 52). Their works go with them, it goes without saying that, as we have borne the image of the earthy, we shall also bear the image of the heavenly, the image of our dear Saviour, of Christ in glory—1 Cor. 15: 49.

Those who have taught false doctrines in the name of our Saviour, will see to their great shame, at the resurrection, the smoke of their iniquitous work go up; it certainly will not be an honour for them, to have believed and taught such abominations. In the catholic church human beings have been tormented by means of the two witnesses, on the other hand, in different protestant denominations, human beings have been much tormented by false doctrines; this was especially the case among certain protestant sects, who attached themselves, to their shame, with the energy of despair, to certain blasphemous doctrines.

There is still an important work in close affinity with the establishment of the Kingdom of Christ on earth, that work

which precedes the establishment of that Kingdom is the harvest of the earth. We read: "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles by the space of a thousand and six hundred furlongs" (Rev. 14: 17—20). We can now account for the importance of the harvest message, we have seen how the tares are eliminated from the good seed on one side and how also God's people have been invited to get out of Babylon. Babylon is now with all its blasphemous teaching trodden in the great wine-press in which the fruit of Babylon is trodden. This important work takes place under the work of this messenger or angel which has power over fire and throws burning coals on the earth, namely, who proclaims burning truths (Rev. 8: 3, 4). The sickle thrust in to gather the grapes of the vine of the earth is evidently the message or witness contained in this book, at least it constitutes a great part of it.

This terrible witness uncovers the infamies of Babylon, and shows what are really the religious denominations. The wine-press of God is the means by which the acts of Babylon as also the teaching are being unmasked; it shows that the story of Babylon is written in mire and blood, this latter must account for numerous persecutions, as also all sorts of wickedness and hypocrisy which run out of the winepress, namely, which are revealed; this is the harvest of the all powerful God, and bears terrible witness. The false doctrines are also seen by which the great God of heaven has been accused of abominable things; the Lord never tought it possible to imagine such calumnies nor to act so wickedly. It is written: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal which I commanded not, nor spoke it, nor came it into my mind: therefore behold the days come, saith the Lord, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter"— Jer. 19: 5, 6.

The time has come when the vine of the earth, with its abominable fruit, is made manifest. Now, all these grapes, these teachings are trodden in the press of truth to show the whole world the result of the terrible doctrines of Babylon. The

proof of this abomination is the blood which runs from the winepress, crying for vengeance. The Scriptures say that the Lord will pour upon Babylon, double what she has poured out, and her fall will come in one instant; according to her self-glorification she will receive retribution.

A biblical commentator giving a description of the different religious denominations, compares them to the grapes of the vine of the earth. In the grape of adventism, he shows six groups of smaller sects, in the baptist grape, fifteen; in the Plymouth brethren, four; the Riviere Brethren count three, the catholic apostolic, two, the churches of the living God, three, the churches of the New Jerusalem, two; the Disciples of Christ, two; the evangelical Scandinavian body, three; the Mennonites, thirteen; the Methodists, sixteen, the Moravians, two; the Associations of the faith, nine, the Friends (Quakers), four; the Latter day saints, two; the Lutherans twenty one, the evangelical bodies, two; the Bodies of Pentecost, two, the Presbyterians, twelve, the Episcopal Protestants, two; the Reformed church, four; the United Brethren, two; the Students of the Bible, one; without counting all those which we have not mentioned. The religious denominations are compared to the grapes of the vine of the earth; certainly these grapes represent the poisoned and terrible fruits which have ripened among all these religious denominations, in Babylon. These fruits are hatred, jealousy, persecution, pride, wickedness, and all the other products issued from Babylon; they are figuratively represented by a sea of blood reaching even unto the horses bridles, which signifies that they are the inevitable result of the doctrines and false teaching preached in Babylon.

It goes without saying that such a proof brought to Babylon, will cause a radical change in the state of things; this change will also be caused by the third and last misfortune, we read as follows: "And the seventh angel sounded, and there were great voices in heaven saying; the kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying; we give thee thanks, o Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark

of his covenant, and there were lightnings, and voices and thunderings, and an earthquake and great hail"(Rev. 11 : 15—19). As we have already seen, the introduction of the Kingdom of Christ on earth will bring about a complete destruction of sin, of all wickedness, but it will be a profitable lesson as Almighty God wishes men and angels to learn by experience the terrible consequences of sin. Babylon has sown venomous plants, therefore she has been on earth a vine producing bitter and poisonous grapes.

Now the lessons to be gathered from all this must be learnt, and the vial of wrath must be drunk to the dregs ; the twenty four prophets or elders of whom it is spoken here bear witness to the result and the logic of things. In olden times, the conduct of certain nations, and even of certain people, such as Ishmael (who was a descendant of Abraham), Esau (the son of Isaac) as well as the experiencies gained by the house of Israel, from its flight out of Egypt, until its total destruction, all these things examined by the light of the twenty four prophecies, have shown the terrible results of wickedness and hypocrisy. People and nations have done evil in spite of the facilities given by the Lord to all to receive his glorious instructions and blessings. They have sown the wind and reaped the whirlwind, which is shown in our text: "The nations became irritated and the wrath of God descended." This wrath will be manifested by divine grace being removed from the earth, a fact which will be realized by the breaking forth, shortly, of a terrible calamity, a tribulation such as has never been and will never be in the ages to come.

One of the witnesses or elders, speaking of these things says : "Thus saith the Lord of hosts, the God of Israel ; Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them. Thus saith the Lord of hosts, ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished ; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth, They shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground. Howl, ye shepherds, and cry ! Wallow yourselves in the ashes, ye principal of the flock, for the days of your slaughter and of your dispersion are accomplished ; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape"

(Jer. 25 : 27—35). We see what shall cost the establishment of the Kingdom of Christ upon earth; it will be the complete overthrow of every thing as it now exists which will come in a manner unforeseen and quite unexpected. The truth will be explained with such force and with such simplicity that all resistance to it will be impossible. The message made known by the booklet "The Reign of Justice" and the volume "The Message to Humanity" will throw light upon the situation and put in evidence the role played by the political and religious powers called Babylon, which will however fall under the stroke of general disapproval. A class of honest people who desire with all their heart to realize the imposed conditions, will manifest themselves and demand the introduction of the Reign of Justice upon earth. These people wish for, and long for the truth at all cost, to make known the marvellous and glorious Establishment of the Reign of Christ upon earth. This is not the Church, but represents the stone detached from the mountain which will fall upon the feet of the great image; this stone will spread and fill all the earth, resistance will be impossible (Dan. 2 : 44). This people inherit everlasting life, in accepting a covenant with the law (See volume: "Message to Humanity."

Jeremiah shows the destruction of the religious systems pure and simple. Daniel in like manner shows the destruction of the political systems by the proclamation of a terrible truth which is here set forth under the symbol of a great hail storm, which will literally cut down and sweep away all that concerns the lying hypocrisy of the religious policy of Satan.

THE JUDGMENT AND DESTRUCTION OF BABYLON.

In the preceding chapters we have examined how the truth was introduced on earth, into the kingdom of Satan; we have also seen how this glorious light has insensibly lifted the veil of ignorance from the nations. On the other hand, this glorious light has caused great discontentment among the working classes, and, as a consequence, has aroused in the selfish hearts of the middle classes, what we may call, conservative feelings; they wish to retain their privileges as long as possible, even to the prejudice of others. We see that the establishment of the reign of justice takes place automatically, so to say, by means of the light, this causes in the hearts of unjust human beings (whether of the middle class or working class) a terrible discontentment, comparable, in the Scriptures, to a malignant ulcer. Babylon, the great prostitute of the earth, which is an amalgamation of religious socalled christian systems has received terrible blows by means of the truth. The evil in her will be

unveiled, we think, by means of this volume and by means of subsequent publications; these revealing jets of light will certainly give her the finishing stroke. The Scriptures say: "For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, as much torment and sorrow give her; for she saith in her heart; I sit a queen and am no widow, and shall see no sorrow! therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burnt with fire; for strong is the Lord God who judgeth her"—Rev. 18: 5—8.

These words make us think of the claims emitted by the different so-called christian religious denominations. Each one of them pretends to bring salvation and is not a widow, meaning that Christ is with her. Each of them glorifies in being able to obtain divine salvation. The great catholic church pretends to be the only true church. She says: "Outside the catholic church, no salvation"; she glorifies in this as also her clergy, she is arrogant in all her teaching. We also find an exact copy of this mentality in the Greek catholic church, which has her share in the responsibilities of Babylon, although having been less active, and having persecuted less, she is less drunken with the blood of the saints. The protestant church is responsible itself, especially for the flattery which she has lavished in connivence with the other churches, she went to the kings of the earth to get them to take part in the world's war. All the crimes, wickedness and persecution, all the terrible injustice must be expiated; great Babylon will be naked, unmasked, as the divine Word says: "Into the vial where she has poured, pour her double."

We have taken into account the terrible retaliation exercised against the ruling class and against the church, the great Babylon, the mother of the unchaste, by the masses of the French revolution. However, that was insignificant compared to what will take place shortly, when great Babylon will be judged and drink double what she has poured out. Babylon has always persecuted the true Church of God, even those members of it who still exist. Besides that, the terrible responsibilities of the world's war rests on her, as we have seen. The message: "Come out of Babylon, that ye be not partakers of her sins, and that ye receive not of her plagues" is actually heard. All honest people ought to joyfully greet the beginning of the glorious reign of Christ on earth; they ought to leave Babylon and its delights for the pretentions of Babylon are

false and deceitful. The Lord does not tolerate compromises. Earthly governments are kingdoms of this world, but Babylon pretends that they are the kingdom of God. Many honest people, when they hear the truth, would salute with joy the establishment of the Kingdom of Christ on earth, but we see that Babylon prevents them by its delights; it influences sincere souls. God wants us to have courage, and says that no man can serve two masters. It is useless to glorify one's self in the spirit of Babylon as she glorifies herself; it is sure that if one does so, one must share in the vial of wrath which has been poured out double on Babylon. The terrible tribulation and destruction will fall upon her suddenly, in a space of one generation. "All the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off, for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more; the merchandise of gold and silver and precious stones, and of pearls and fine linen, and purple, and silk, and scarlet, and all thy cedar wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass and iron, and marble. And cinnamon, and odours and ointment, and frankincense, and wine and oil and fine flour, and wheat and beasts, and sheep, and horses, and chariots and slaves and souls of men"—Rev. 18:9—13.

Certainly the fall of Babylon will greatly influence the position of kings and emperors. Babylon fallen, they can no longer pretend to be emperors, kings, princes or governors "by the grace of God"; for that reason they will weep and lament. We saw at the beginning the literal accomplishment of his prophecy, when we witnessed the fall of numerous princes, kings and emperors of the central powers. They had depended on the flattery of Babylon, on its hypocrisy, its deceit and its teaching; so they are now mourning, they weep for the conflagration of that Babylon which is crumbling away. It has been shown that Babylon entirely embraces all christianity. The merchants who weep and are in mourning represent the powerful religious lords, the princes of the false churches, who weep because people no longer buy from them. This phenomenon becomes more and more accentuated in these days; the merchandise of gold symbolizes divine truth, that of silver the forgiveness of sins by justification, the precious stones symbolize the promises made to us of being with Christ in glory. The fine linen, the purple, the silk and scarlet represent the assurances of

salvation given by Babylon; the scented wood and ivory represent the social position that Babylon offers in the domain of government, militarism, jurisdiction, etc.; all the positions of this sort, are in fact as perfumed wood, the perfumes represent fame, the oil, dignities, the wine symbolizes joy, the flour material prosperity. The animals and chariots represent liberty of speech and dignity, the souls of men denote influence. Of all these things Babylon has made trafic. Babylon held all these things in her hand, she possessed great power and luxury. The Scriptures say that nobody could buy nor sell unless they had the mark of the beast and the number of his name.

We may now form a correct idea of the former power of Babylon; let us remember what so-called christian nations have done, under pretext of civilizing savages, whom they have subdued for the sake of gain. They have sent missionaries, then a consul, in the end a general to complete the work.

"In one hour all these things have been destroyed," We still remember the war of England on China because the latter would not allow the importation of opium. That was the fruit of terrible egotism and great hypocrisy. We will not mention many instances, but simply say that all nations belonging to christianity, to Babylon, all those who have subdued the heathen, gave bad pretexts for doing so. All those possessions unjustly acquired will escape them completely when Christ establishes his Kingdom on earth.

"And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, stand far off from the fear of her torment, weeping and wailing, and saying: Alas, alas, that great city, that was clothed in fine linen and purple, and scarlet, and decked with gold, and precious stones and pearls. For in one hour so great riches is come to nought. And every shipmaster and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, what city is like unto this great city! and they cast dust on their heads, and cried weeping and wailing, saying: Alas, alas, that great city wherein were made rich all that had ships on the sea, by reason of her costliness, for in one hour is she made desolate" (Rev. 18: 14—19). Babylon (meaning all religious denominations) was accustomed to be honoured and upheld by the state, by influential and powerful people; the latter had in fact great interest in upholding her, when she was powerful, but now they forsake her more and more. The fruits desired

by Babylon are annihilated, meaning esteem and moral and material approval. The merchants represent the different clergy, whether Roman catholic, Greek catholic or protestant; they will all be stupefied in fear for the torment reserved for Babylon. Then they will pronounce the word: "ill-luck!". They will not be able to realize that their christianity is fallen, she who was so rich, and appeared to be the church of God, clothed with fine linen, of justice, she who was a queen, who governed, clothed in purple, and scarlet, and decked with gold (divine promises), and with precious stones. This Babylon had made promises to her faithful one, she had told them that they would form part of the church and be joint-heirs with Christ. The company in ships and sailors represent missionaries and religious leaders. Those who "navigate" symbolize the members of the different religious denominations. Those who "trade by sea" represent missionary societies. All these people keep far away now from Babylon, and see the smoke of her burning. Many justify themselves already and will no longer participate in the works of Babylon. Nevertheless all will say that no city was like unto Babylon the great city. All those will regret what is proudly called christian civilization, when they see the letting loose against Babylon and her terrible fall. Thus will they lament, throwing dust upon their heads and saying: Alas, alas! because of the great city Babylon. The different religious denominations which have enriched themselves as also the missions will be overthrown in one hour.

THE TRUE CHURCH REJOICES AT THE JUGDMENT OF BABYLON.

The divine Word says again: "Rejoice over her thou heaven! and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: Thus, with violence shall that great city Babylon be thrown down and shall be found no more at all. And the voice of harpers, and musicians, and of trumpeters, shall be heard no more in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee, and the sound of the millstone shall be heard no more in thee. And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth, for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints and of all that were slain upon the earth" (Rev. 18: 20—23). When the great goodness of God is understood and his loving way of directing all things, any one courageous will instantly

leave Babylon to join the Kingdom of God, and to love it and will not be tempted by the seductions of Babylon. All these things, as we see, must disappear for ever, be thrown into the sea, this is the terrible retaliation which will take place. The sea represents the unchained elements of the popular masses. Thus Babylon will be thrown down and no more harpers will be heard in her. Just then all those who were to come out of Babylon will have left her. Those who have stayed will share her plagues. The musicians and players of instruments are those who under a deceitful appearance will live up to the divine Word. That will no longer be possible in Babylon which will be completely unmasked and thrown into the midst of the crowds broken loose with their passions. Even the Bible will disappear completely for Babylon who can no longer pretend to hear the voice of the Lord and the voice of his spouse, the Church, of which she has never really formed a part. It is only thanks to the riches of her merchants, her clergy and her pretensions that her attractions have tempted all the nations of the earth. Considering these facts, each one can see that the divine Word does not say too much about Babylon when it declares that all nations were deceived by her sorceries (Rev. 18 : 23), meaning her iniquitous pretensions, hypocrisy and promises from heaven to all who would listen; she says that all deceased people go to heaven ; the catholic church, which sells heaven, got rich by the money paid to her for religious practices. We have seen during the seven periods of the Church, that Babylon is presented under different forms, that of the beast and its image, of the woman drunk with the blood of the saints, etc. ; these images show how Babylon has persecuted the true disciples of Christ, as well as the great multitude. For that reason it is said again : "They have found in her the blood of the prophets and of the saints which have been slain on the earth." Thus Babylon will be judged and will never again exist. Truth and justice which God has caused to reign in the world by the intermediary of his Church do a work, which, in due time, will enlighten sufficiently the world to vanquish the error and duplicity of Babylon, to show the true position and the establishment of the Kingdom of God on the earth.

THE KINGDOM OF CHRIST GIVEN BACK TO THE FATHER.

THE REIGN OF CHRIST AND OF JUSTICE.

The establishing was laborious.—Grand proclamation of the inauguration of this Kingdom in heaven and on earth.—Mankind is happy at being delivered from Satan and of being in the Kingdom of Christ.—Truth acts, happiness returns.—The marriage of the Lamb takes place, happy are they who have a part in the first resurrection.—The "great company" then enter into joy.—The millenary judgment of mankind begins; all is made known, published on the house tops, hypocrites are humiliated and ashamed.—Conscience speaks.—The new heavens with the glorified elect bless mankind.—The ancient dignitaries become princes on the earth and cause peace and joy to reign on the new earth which becomes a house of prayer.—The Church becomes the Mother of mankind and pours out the water of life, the truth.—Everything prospers, the desert blossoms like the rose and all hearts shall rejoice.—Death disappears gradually, justice reigns. — The first day of judgment registers the condemnation of Adam and his race.—The second day, the millenary judgment, humanity comes out of the graves, it is educated, regenerated and enfranchised of the condemnation to death.—Opprobrium, shame and the rod of iron bring a blessing to the obedient and a curse to the rebellious.—Marvellous answers to prayer.—The decisive test of humanity is a test of love.—Will men participate forgivingly and lovingly in the re-establishment of their brethren or will they be ungrateful egoists ?—The ungrateful and the wicked will be destroyed with Satan, the beast and the false prophet.—The remembrance of their abominations will rise up as an everlasting witness.—At the end of a thousand years the Kingdom of Christ will be remitted to the Father.—All regenerated mankind reflect the image of the Father.—The divine plans will have been accomplished and the Church have terminated her magnificent mission.—The new earth or humanity re-established and the new heavens or the Church glorify the Father magnificently and everlastingly.

We have seen in the preceding conclusions that the establishment of the reign of Christ on earth is not an easy thing, for the established order will oppose a certain amount of resistance. It is exactly this resistance which causes the terrible unchaining of human passion without curb, guided by a diabolical and infernal spirit acting on the minds disordered by passion and personal interest. We also see that nothing can withstand the truth. The great distress and tribulation which is to come will be caused by the stone mentioned in Dan. 2 : 44 which represents the people who have accepted the present message, those who longed for the reign of justice, the Kingdom of God. Those who have refused to accept the message brought to them with kindness, humility and gentleness, but have preferred to retain their positions acquired by themselves, have no regard to the changed dispensation. Nevertheless the Word of God has given them this warning : "Kiss the Son lest he be angry, and ye perish by the way." The great distress which inaugurates the Kingdom of Christ on earth is solely due to human beings rejecting the offer made to them by God by means of the truth proclaimed by his well-beloved, the disciples of his Son. We can already see the beginning, the first manifestations of the great

distress in the tottering and fall of thrones, dignities and powers, sovereigns dismissed or sent off into the central countries and elsewhere. This overthrow will according to the Scriptures take place all over the world; we have tried to demonstrate it for more than twenty years. The Scriptures say: "They cried with a loud voice saying: Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne and about the elders and the four beasts, and fell before the throne on their faces and worshipped God, saying: Amen. Blessing and glory and wisdom and thanksgiving and honour and power and might be unto our God for ever and ever" (Rev. 7: 10—12). Here we witness the glorious manifestation in heaven and earth of the proclamation of the establishment of the Kingdom of Christ. Now, resistance is broken down, Babylon is fallen and we enter into the glorious manifestation of divine power by means of Christ glorified. The angels acknowledge how much the infinitely varied wisdom of God has been demonstrated by the plans of love executed by his well-beloved Son and his disciples, the Church, the spouse of the Lamb. The prophecies shown here by the elders speaking of the Kingdom of Christ explain that all is accomplished according to the will of Him who directs all things, for that reason all prostrate themselves before the throne, worshipping Jehovah, and paying homage to the Director of all things who has established all for the general benediction. If the angels worship God, wisdom, justice, love and power, have been continually manifest in the plans executed; the divine Word foretelling all these things has been accomplished; this Word symbolized by the elders also gives glory to God by the fact of being accomplished. For this reason our text says: "Praise, glory, wisdom, honour, power and strength be to our God for ever and ever, Amen. All eyes turn instinctively, according to the will of the Father, towards the Lamb who is in the midst of the throne and will now distribute all the divine graces according to the will of the Father, to his honour and glory. He shall wipe away all tears from their eyes, he will remove sin from the midst of humanity and angels who will be re-established in glory (Rev. 7: 17). Another text shows us that this glorious salvation will bring joy to all for now it is not only the proclamation of the good news, but the working of this glorious salvation which is established. This we read: "And after these things I heard a great voice of much people in heaven, saying: Alleluia! Salvation and glory, and honours and power unto the Lord our God: for true and righteous are his judgments, for he has judged the great whore; which did corrupt the earth with her

fornication, and hath avenged the blood of his servants at her hand. And again they said: Alleluia!" (Rev. 19: 1—3). This glorious salvation has been manifested in heaven, it is manifested also on earth. Everyone agrees that the judgments of God are just and true. All the inhabitants of the earth rejoice that the great whore Babylon has disappeared and no longer corrupts the earth by her fornication. The great tribulation has cleansed the earth from all its wickedness and the vengeance of Jehovah has done its work by humiliating all the haughty and all the wicked during the short lapse of time when God withheld his blessing from the earth by removing the salt, namely what was left of the Church; as we have said, this fact was the cause of the great tribulation. The "great company" also took part in this wonderful proclamation, it had in fact been comforted and all tears wiped from its eyes for it also had come out of the great tribulation (Rev. 7: 17). The memory (or smoke) of these things will go up from generation to generation, the memory of the permission of evil will go up during future ages and through all the Millennium, when the Kingdom of God is established. In this Kingdom the weaknesses of human beings must be done away with, for the Lord with his little flock will scourge all human beings with a rod of iron. Then will be the moment for them to change their character and to wear the image of the Lord in their heart according to his will. The end of the instruction given by this magnificent illustration is shown by the prophet; he says: "I will take away from them the heart of stone and will give them a heart of flesh." The prophecies of the twenty four elders will show to the dwellers in heaven and to the dwellers on earth, the infinite varied wisdom, the power, love and justice of the great God Jehovah realized in Christ. It is said that the twenty four elders and the four living beings prostrated themselves and worshipped God saying: "Amen, Alleluia! and a voice came out of the throne saying: Praise our God, all ye his servants, and ye that fear him both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for fine linen is the rigtheousness of saints (Rev. 19: 5—8). The apostle Paul who was caught up to the third heaven (2 Cor. 12: 2) had seen the establishment of the Kingdom of God on the earth in his vision. He speaks of the ineffable things which were not lawful for a man to utter. At the time of the

proclamation of the glorious Kingdom of Christ taking place we can really understand this establishment of justice, love and divine power by means of the marvellous present truth. We can raise the veil and have a glance into the Kingdom of God, into the Kingdom of our Saviour on earth.

It is really the manifestation of wisdom, love and divine power in all its glory and strength. It is no longer the Kingdom of God in the heart of the true disciples who are to-day persecuted, hated and repulsed, but it is the future Kingdom of God which will be established and will work in power and glory. The kingdom of Satan being destroyed and replaced by the Kingdom of Christ on earth. Our text shows that all servants, large and small, and a numerous crowd like the voice of many waters (which means all human beings on earth) understand and welcome the establishment of that blessed Kingdom, for the happiness which has been sought after by humanity without having been found, is there at last. These human beings allowed themselves to be attracted by Mammon, by the joys of this world; after being satiated, they were disgusted by all life could satisfactorily give them, now they acknowledge the goodness and wisdom of the Lord. Therefore, that Kingdom, according to the Scriptures, is the desire of all nations (Haggai 2 : 7). The whole world will rejoice in its establishment, it is the balm of Gilead, a true blessing, all the inhabitants of the earth, have indeed been redeemed at a great price. Rejoicing on earth will be great, as also in heaven. The marriage of the Lamb will be a great and universal festivity not only in heaven or part of heaven, but both in heaven and earth. The inhabitants of earth will rejoice as if delivered from a terrible enemy; the prophet says: "How has the oppressor ceased! The Lord has broken the staff of the wicked, and the sceptre of the rulers, he who smote the people in wrath, with a continual stroke, he that ruled the nations in anger, is persecuted and none hindereth. The whole earth is at rest, and is quiet, they break forth into singing"—Isa. 14 : 4—7.

It will be a great joy to all creatures when they benefit by the peace of God. Our dear Saviour will chain up the dragon, the serpent who is the devil; he will shut him up in the pit and seal it. This seal will be formed of the complete knowledge of the doings of the adversary, Satan will be far away and powerless: his authority will be broken, and he will no longer be able to enslave humanity (Eph. 2 : 2; 6 : 12—13). Our text says: "He cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more; till the thousand years should be fulfilled" (Rev. 20 : 3). Now the glorious re-establishment can take place, those seated upon

thrones will be judged as we have said, the souls of them that were beheaded for the witness of Jesus and for the Word of God (because they had not worshipped the beast and his image, neither had received its mark upon their foreheads, because they were faithful), will take part in the glorious resurrection. This is the first resurrection; and they will reign with Christ a thousand years (Rev. 20 : 4). How glorious it is now for the disciples of Christ to have remained faithful during a short space of time and thus assure their vocation and election. How happy they will be to have so great privilege, to have inherited so great salvation because they have sacrificed themselves, because they have lived up to entire consecration.

Those who are among the conquerors will not content themselves with having intended to vanquish, they will not have contented themselves with making good resolutions, but they truly will have vanquished the beast and his image, and will have been faithful unto death, they will be able to taste the power of the coming age through the holy spirit. They will be able to realize fully and entirely what the Lord promised them and what the Scriptures declared. This marvellous Kingdom of Christ will be theirs, they will be heirs with God and joint heirs with Christ (Rom. 8 : 17) because they will have faithfully lived up to full consecration. Dear readers and friends, do not you also wish to receive this glorious inheritance? Now the chance is offered you to live in the consecration shown here consisting of self-sacrifice, giving up one's will as we have continually said in the course of this volume. Only those who have vanquished the beast and his image, not having received his mark on their forehead and on their hands will come back to life at the first resurrection and reign with Christ for a thousand years. The Lord will grant continual rejoicing in heaven and earth to all intelligent creatures. He will make them understand that the Lord Jesus loves his spouse, his dear disciples with all his heart. Our text tells us that the marriage of the Lamb is come and that his spouse is ready, now she can share in the marvellous re-establishment of all things and share for a thousand years in the marriage festival of Christ. The heavens will rejoice, there will be manifestations of delight, glory and love there and manifestly the same on earth. The Lord shows his spouse glorious, without spot or wrinkle, or any such thing (Eph. 5 : 27). He loves her, as we have just said, for that reason, he will exact honour for his spouse as for himself both in heaven and earth, for himself, the Son, our dear Saviour has received all power both in heaven and earth. He will place the dispensation of divine grace in the hands of his spouse, of his well-beloved disciples, as we demonstrated in showing the attributes

of the Church at the beginning of this volume. The bride of Christ is clothed in fine linen, shining and pure, because it is our Lord himself who makes her appear thus. We have just said that all the nations of the earth will rejoice in the festival of the marriage of the Lamb; they will be joyful. This festival is the one of which Isaiah speaks; for all people a feast of fat things, a feast of wines on the lees well refined, of fat things full of marrow, will the Lord of hosts make unto all people (Isaiah 25 : 6). In the first place the bride of Christ will be born in Zion (Ps. 87 : 4), in the city of the great King. She will no longer be formed of human beings, but of those completely consecrated to God, continually dead in the flesh, and who will be raised again at the first resurrection, having escaped the corruption that is in the world through lust, and being made partakers of the divine nature (2 Peter 1 : 4). The divine Word will be accomplished and everywhere will be felt the power of the second or human resurrection, and the change in human hearts will be seen; the heart of stone will be gradually removed and replaced by a heart of flesh; the law of the living God will be clearly graven in the human heart. We find a warning in our text, in fact when the very important messages are brought to us we must no longer give homage and worship to celestial beings, however important they may be. Our great God and our dear Saviour only should be worshipped. We know however that the angel who appeared to Moses in the burning bush, and who brought the message from Jehovah, as also the angel who appeared on mount Sinai received honour and worship from the poeple of Israel and from Moses, for they then represented the Lord God himself. It was not Himself in person who then appeared, but his messenger representing Him; for that reason he received homage due to the Lord alone (Exodus 3 : 2—6; Acts. 7 : 38). The glorified Church representing our Saviour will certainly receive homage and worship like our beloved Saviour who is the representative of the Father. Those who take part in the first resurrection, the complete members of Christ will rise again in glory and possess immortality; that is the height of happiness which all the faithful disciples of Christ will attain, with the crown of life. They will form the little flock, the bride of our dear Saviour. The text tells us: Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years (Rev. 20 : 6). Everlasting glory will belong to Christ with the power of dispensing the glorious blessings which the Lord, the eternal God, has put into his hands. The moment is very near when all those who are in the tomb will hear the voice of

the Son of man and come out. What delight for parents, for brethren, for friends to meet again. First it will be the great meeting of those who are members of the body of Christ, beyond the veil in glory, those who took part in the first resurrection ; then will come the turn of the great company, which will be comforted and will be placed in front of the throne with palms in their hands, glorifying God with all their hearts, fulfilling the functions of spiritual levites, to the little flock, the Church of our Saviour acting under the direction of the Lord Jesus, the Sovereign High Priest, directing all things. We rejoice even now while thinking of that glorious reign of Christ.

Human beings will be disciplined and judged during the glorious reign of our Saviour. We read in the Word : "And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened ; and another book was opened, which is the book of life ; and the dead were judged out of the things which were written in the book, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works' (Rev. 20 : 11—13). This marvellous description shows us the judgment of all those who have disappeared in the tomb, all those have to come out to be judged, during the thousand years. All facilities will be given to human beings for them to learn to think according to the truth, for them to tell the truth and be true, so that they may be images of God in the flesh. God created man in his own image (Gen. 1 : 27). Man was condemned to death for sin, he remained hidden in the tomb during long centuries, but the moment approaches when all those in the sepulchre must come out. During their long stay in the tomb they have learnt nothing, now they will benefit by the ransom paid by Christ, and must pass through judgment, meaning they must acknowledge their poverty, their iniquity, repent, amend their ways and walk in the path of holiness, in the path of a complete change of understanding and character. As we have seen before, it will be the most blessed time of all during which human beings will be taught by Christ glorified who will shed on all the dwellers on earth, the spirit of grace, love and holiness. To acquire all these riches, serious efforts must be made by human beings and they must continually humiliate themselves and acknowledge their mistakes and sins. Things done in secret, evil thoughts, bad words and unjust and iniquitous actions must be acknowledged openly ; each one must bow his head and confess his sins before all. It will be a

painful and sad moment, when the assassin is confronted by his victim, when deceivers, thieves and liars are face to face with those whom they have deceived or duped, when those who have enjoyed honour and consideration from men during their life on earth have to acknowledge before all that they have led a wanton life, it will be a terrible humiliation. All will be found out; the Scriptures say: "There is nothing hidden that shall not be revealed; neither secret that shall not be made known, and that he who has sinned with knowledge shall be beaten with many stripes" (Luke 12 : 47). That will be at the moment when sin will be removed from abused and deceived hearts. The whole of humanity having been guided during long ages by the adversary will now be completely enlightened. We may be sure that besides this manifestation of justice and truth, there will also be divine consolation. The human conscience worked more or less during their earthly existence in the course of the dispensation of the permission of evil; many things were however a reproach to them. Under the reign of justice, this conscience will be completely awakened. Besides, man had also the thought of eternity in his heart, for God had planted that great hope in him, as say the Scriptures: "He hath set the thought of eternity in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Eccles. 3 : 11). Human beings on earth will be led to justice by really tried instructors who will thus conduct them to eternal life in Jesus Christ. The new heaven and the new earth will, as we have said, be gloriously introduced. In fact the Bible text says: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away (Rev. 21 : 1—4). The working of the Kingdom of justice necessitates great changes. The Scriptures say in the first place, that the first heaven will no longer exist, but that there will be a new one. The new heaven represents Christ in glory. Christ in glory is also named the new Jerusalem. The beloved disciples of the Lord will have been presented to the Father in his glory, on his throne, they will have access to the Father of light, who dwells in inaccessible light, whom no man hath seen nor can see, to

whom be honour and power everlasting (1 Tim. 6 : 16). These blessed ones have known Him who is the Author of all things, from whom cometh every good gift and every perfect gift, the Father of light with whom is no variableness, neither shadow of turning (James 1 : 17). This great honour will be bestowed upon all the disciples of Christ, according to the promise made by our Saviour, whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven —Matth. 10 : 32.

Is it not wonderful, dear reader, to follow up all these things, and to have them present to our mind from the power above. The first heaven will have disappeared, as our text declares; this first heaven represents Satan and his angels, who are in the layer of air, that atmosphere which surrounds the earth. They can no longer stay there when Christ and all the multitude of his servants will be manifest in the air, the apostle says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words (1 Thess. 4 : 16—18). Thus the apostle Paul gives us to understand that we shall be with the Lord having been caught up to meet him in the air. From there the blessing will be shed on all human beings, when the elect, our Lord's little flock, is near him, after having been presented to the Father on his throne. According to the vision, Jerusalem, the holy city, comes down from heaven, from God, she is ready as a bride; this marvellous union will take place between the Head, the husband, and the members of the body, the Church; then all the blessings of God will be showered on the dwellers of earth, and all tears will be wiped away. Christ will also be the tabernacle in heaven, as we have mentioned in our description of the attributes of the Church. Christ will hear all the prayers, he will be the mediator between God and man.—1 Tim. 2 : 5.

There is a work to do now for the members of the body of Christ while still in the flesh. They are represented as the feet of Christ, Christ, the Head, being in glory. Our dear Saviour is sitting at the right hand of God. The body of Christ is represented as being covered with a long robe, this shows the Church of Christ, the members of his body, mysteriously hidden during the evangelical age, whilst the feet are shown like burning brass, in a furnace (Rev. 1 : 14, 15). The feet of the body of Christ have been proved by passing through the harvest test. They form a part of the Church of Laodicea which has been rejected

(see page 168 and 199). They have bought of their Master gold, raiment and eyesalve by a living consecration after having repented before the Saviour for their lack of zeal. The feet of the body of Christ are sent to announce glad tidings to all the earth, the deliverance of humanity by removing the condemnation, but their testimony is also a message of vengeance from Jehovah who is going to establish the reign of justice and give a law to man by which he can make a covenant with God and by faith and obedience obtain life eternal. The people which listen are the Lord's army (Ps. 110 : 3), those who faithfully follow the Church. They are represented by Elisha, the stone of Dan. 2 : 44, whilst the feet of Christ represent Elijah who was taken up in the heavens in a chariot of fire.

Our text continues as follows : "And He that sat upon the throne said : behold, I make all things new. And he said unto me, write, for those words are true and faithful. And he said unto me : it is done I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God and he shall be my son" (Rev. 21 : 5—7). How beautiful this perspective is! But human perfection must be attained on earth in order to gain all this. One must overcome, overcome sin. Humanity, as we have seen, must submit to discipline, justice, love and wisdom, and grace must root out of the heart, by means of Christ glorified, all evil thoughts and actions, all that must be overcome with the help of Christ glorified and his terrestrial agents, then all will agree to a new alliance with the Lord, by means of Christ, the Mediator. The divine law will be written in their hearts, God will be their God—Jer. 31 : 31, 33.

In the marvellous kingdom introduced to all the earth there is no temple in the sense of that which pictures Jerusalem, for the hour is come according to the Saviour's predictions when the true worshippers will worship the Father in spirit and in truth (John 4 : 21—23 ; Rev. 21 : 22). If we read with attention the description given in the divine Word speaking of the perfect beauty of Sion, and of Jerusalem from whence will go forth the word of the Lord (Isa. 2 : 3), we see that it is the new Jerusalem which is spoken of which descends from above full of grace and blessings go forth from the twelve gates leading from the glorious city of Jerusalem. Therefore the Scriptures say, thus saith the Lord : The heaven is my throne and the earth is my footstool. Where is the house that ye build unto me and where is the place of my rest ? (Isa. 66 : 1). And ye shall say no more the ark of the covenant of the Lord neither shall it come to mind ; neither shall they remember it ; neither shall

they visit it; neither shall that be done any more (Jer. 3 : 16). We read one other little description of the blessed times of the Kingdom of Christ to be established on the whole earth; that will be when the meek shall inherit the earth (Matth. 5 : 5). It will be a glorious time for man and for the world for all will flourish and prosper, according to what is written. The desert and barren countries will flourish, the solitary place will become glad and flourish like the rose, they will be covered with flowers and will thrill with joy, they will break forth into singing and cries of triumph, the glory of Lebanon shall be given unto it, and a highway shall be there and a way, and it shall be called the way of holiness. No lion shall be there nor any ravenous beast shall go up thereon, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads (Isai. 35). Is this not the overflow of joy and the wish of all nations? It is the fruit of our Saviour's travail of soul, which gained eternal life for humanity. It is the work of his helpers, who form the members of his spouse, of the wife of the Lamb. During the reign of 1000 years, the latter will be called upon to be the mother of all humanity, our Lord Jesus will be the Father; for which reason it is written: Sing, o barren, thou that didst not bear (Isa. 54 : 1). Our text continues to show the marvellous blessings which will be diffused during that holy time: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord giveth them light; and they shall reign for ever and ever (Rev. 22 : 1—5). This water of life is a symbol of the pure truth flowing from the throne of God. We have seen that according to the Scriptures the law will come out of Zion. Zion is the throne of God and of the Lamb. This truth is the power of the spirit of truth which comes out and waters all nations; the latter will walk in the truth. How much they need to drink at the spring of the water of life that the Lord Jesus carried in his heart! Jesus said to the Samaritan: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life" (John 4 : 14). The Scriptures say again that this water which springs up, this

power of the spirit of truth, comes from the throne of the Lamb, from the fact of the union of the members of the body of Christ in glory. Jesus, the head of the body made all his disciples understand the realization of these truths by showing them the living water flowing from the throne of God. Our Lord Jesus speaks prophetically in the Word, he says: "Whosoever believeth in me, the water of life shall flow from his bosom." Is it not that water of life, clear as crystal, coming out from the throne of God and of the Lamb, when the 144000 elect are united to spread the spirit of truth, symbolized by the water of life, on all the dwellers upon earth. It will be the prophetically described time when the knowledge of the Lord will be as the waters covering the depths of the sea (Isaiah 11 : 9). "And they shall teach no more every man his neighbour, and every man his brother, saying : know the Lord, for they shall all know me, from the least of them to the greatest of them"— Jer. 31 : 34.

The work of Satan will be destroyed during the reign of Christ on earth as we have said above. The prophet speaks again of one of the great and wonderful blessings that the Lord will grant to the dwellers on earth through Christ glorified as Mediator, on one side, and by the former dignitaries on the other side who will be the princes of all the earth. It is written: "For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create ; for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people." The people of Israel will have a share in the marvellous re-establishment of all things The Lord gives them the assurance of his benevolence and blessing, he says also : "The voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die a hundred years old, but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat ; for as the days of a tree are the days of my people, and my elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer : and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isaiah

65: 17—25; 11: 6; Micah 4: 4). We see in these prophetic sayings the blessed time of the reign of Christ. Death will by degrees leave the human race during this reign of Christ, during the beautiful Millennium sung of by the prophets. Happiness and perfect peace will be given to all the inhabitants of the earth by means of the prince of peace, and of his disciples, the peacemakers. The Lord had already promised his disciples these marvellous blessings saying: "Blessed are the peacemakers for they shall be called the children of God" (Matt. 5: 9). In this blessed Kingdom justice must be observed, and make serious progress. Each man not having made progress during a hundred years will be exterminated in the second death; his name will be blotted out of the book of life. These marvellous manifestations coincide with the following words: "There shall be no more night". In fact the Lord, as we have said, will shed his light and grace in profusion, for a source of living water will flow from the throne of God and the Lamb; the power of the holy spirit will be diffused on all flesh; your sons and daughters shall prophesy, your old men shall dream dreams (Joel 2: 28). According to a certain interpretation, it must be understood: "That which your old men have seen in dreams your sons will see in reality."

They shall not hurt nor destroy in all my holy mountain (upon all the earth).—Isa. 11: 9.

The Scriptures speak in these terms of the marvellous plans of God, as regards the perfect beauty of Zion: "O God, my Lord God, speak and assemble the nations, from the rising to the setting sun: from Zion God shineth in perfect beauty" (Ps. 50: 2). The power of Jehovah establishes our Lord Jesus with his spouse to bless and unite the nations. It is from Zion in its perfect beauty that the wonderful benediction is diffused. The passage we have cited contains the Hebrew text El, Elohim, Jehovah translated into English by God, God, the Lord. The spiritual part of the Kingdom of God is in question in these words, God, God. Our text Rev. 21: 22—24 gives the following description: "And I saw no temple therein: for the Lord Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the

glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. These words show us that divine grace is concentrated in that wonderful city. All those who form Zion the new Jerusalem, will have received immortality, the divine nature. To illustrate this marvellous splendour, our Lord Jesus gives the following description: "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13 : 43). This marvellous splendour is compared to a jasper, that most clear and precious stone (Rev. 21 : 11). We easily comprehend what our text says: "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." All celestial beings, and especially the "great company" will receive something of the magnificence of the divine glory and will reflect also the sovereign wisdom, divine love, justice and power given to Christ that he may diffuse a blessing as a river waters the regions it flows through. The text continues as folllows regarding the marvellous city: "And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and the honour of the nation into it. And there shall in no wise enter into it anything that defileth, neither whosoever worketh abomination, or lie; but they which are written in the Lamb's book of life" (Rev. 21 : 25—27). In every place, all those who address their requests to Christ may do so continuously. Nothing will prevent them, there will be no night, for all will be light and magnificence, all will be glory, power and love. The Lord desires to be honoured through Christ glorified. He will place all things in the hands of that Mediator, so that he may bless all the nations on earth and realize all the divine promises especially those made to Abraham, and thus worded: "And in thy seed shall all the nations of the earth be blessed" (Gen. 22 : 18). He will bring glory and happiness to the nations; nothing impure will be tolerated. We understand that prayers and thanksgiving will reach the place of blessing and rest if they are worded carefully, with full and entire submission to Christ, the latter will bless and bring the balm of Gilead, love and consolation to all hearts which come to him, he will diffuse blessing, but he will also redress and correct all doubtful dispositions, until they can be written in the book of life. This will take place during the thousand years of Christ's reign as we have already said.

THE FIRST JUDGMENT DAY OF A THOUSAND YEARS

According to the plans of God there will be a judgment day of a thousand years. Adam and Eve had a similar test to go through. The universe is regulated by fixed laws; chemistry and natural philosophy demonstrate these laws. Human beings have not established these laws, nevertheless they exist. In making comparisons one can observe, analyse and decide about a few of these laws whether those regulating the composition of organized bodies, or those regulating the physical phenomena of light and the different manifestations belonging to it. The same causes produce the same effects under various forms, which enables man to determine a great number of these laws, although a great part of them escape him. For it is said that we know only in part, but then shall we know even as we are known (1 Cor. 13 : 12). If then matter as also vegetation are subject to these laws, which regulate growth, development, and divers productions, leaves, fruits, etc.; we may be sure that man, the king of creation, was also subject to a law, and that law God had written on the table of his heart. Man was king of the terrestrial creation and had dominion over all things according to God's will (Ps. 8 : 7—9; Gen. 1 : 28). The divine Word says God created man in his image, therefore man had received marvellous gifts; his resemblance to the image of God consisted in his having received the measure of divine attributes that a human being can possess being subject to terrestrial laws in a certain sphere of action. Man had received certain power, he was king of the earthly creation, he was created just; he was perfectly capable of obeying the divine law in its most complete sense, having been created in innocence and perfection. Man had also received wisdom, so he could discern and recognise the divine will, as well as good and evil; not that man could appreciate what was good in comparing it to evil, but he knew perfectly that disobedience was wrong. Man was capable of love, in his heart he had the divine faculty of loving. Therefore if man was created in the image of God, it means that he had received great power as regards human attributes, he received part of the attributes of God, which are justice, power, wisdom and love. So marvellously endowed a being would be like the rest of the universe subject to the law of obedience.

Human beings in spite of their fall, have made laws to govern themselves, and, by these laws they rule their conduct, so that the intercourse between them may be a blessing. Laws as established by human beings, foresee punishment for those who violate those laws, for, in doing so they wrong or hurt others, they sometimes injure their neighbours greatly, someti-

mes so much as to endanger their lives. The intercourse between human beings are then governed by laws which severely condemn those who infringe such laws. It is a misfortune when human beings violate established laws, for they are indispensable, even though imperfect, and if their application and especially their interpretation be defective and poor, it is because humanity has fallen. Men themselves acknowledge that it is indispensable for the law to be carried out. If these laws bring a blessing now, much more so the perfect law which ruled in Eden. God has also established laws (his Word even is a law). He respects them all perfectly because he is faithful and true. His Word and all the promises it contains could have been depended on in Eden: and this law contained a warning, which seemed very easy to observe; there was in fact nothing to make man wish to touch the forbidden fruit. There was no need for him to eat of the fruit of the knowledge of good and evil; besides God had said: "In the day that thou eatest thereof, dying thou shalt surely die" (Gen. 2: 17). This prohibition was not respected; the woman allowed herself to be led by curiosity and listened to the temptation of the evil spirit. She thought the Lord was so full of kindness, love and grace that he would not punish; in fact he had shown such great generosity to them with so much power and benevolence! She had doubts and listened to the whispering of Satan in her ear. She probably saw that the serpent ate of the forbidden fruit, that no evil happened to him, but that on the contrary he was the most intelligent animal in the garden of Eden; she thought God wanted to hide something from her and she yielded to the temptation, which was a terrible violation of her love to God. To benefit by divine grace as our first parents benefited in Eden, and then to have doubt and suspicion about such a Benefactor was an act of disobedience. All that was wanting was this crowning act. Adam was put on trial for a day which was to last 1000 years. That is the day (of a thousand years) in which it is written: "If ye eat of it, on that day ye shall surely die." He did in fact die on that day at the age of 930. The apostle Paul tells us that the world has been judged through Adam; that is why by the latter's disobedience death is the portion of all men, according to the Scriptures: "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men . . ." (Rom. 5: 12). This passage evidently shows in what way death came into the world; Adam was judged; this judgment was to last a thousand years" for one day is with the Lord as a thousand years" (2 Peter 3: 8). Adam, after having successfully gone through this trial, would have been judged worthy of definitely inheriting

all the blessing that the Lord had bestowed on him during the thousand years. We know that this judgment was not a success for it did not terminate in Adam's favour. Adam was condemned as the Scriptures declare: "For the judgment was by one to condemnation" (Rom. 5:16). Adam then was condemned, and all his seed was subject to vanity through him. The apostle Paul says so in the following words: "For the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope, that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God"—Rom. 8: 20, 21.

We see that the judgment trial of Adam who had the whole of humanity in his loins and who represented them was not a success, therefore the whole human race is condemned through Adam. Our Lord Jesus came as a human being to earth. According to the Scriptures "he took upon him the form of a servant and was made in the likeness of man, except for sin (Phil. 2: 7). He presented himself to justice to bear condemnation and its effects in his flesh, to pay the ransom or corresponding price to that required for Adam's sin, which carried with it the ransom for the sins of the whole world. That is why John the Baptist pointed out to Jesus, calling him "the Lamb of God, which taketh away the sin of the world" (John 1: 29). We now comprehend the logical progress of the immense and glorious work which our Lord Jesus came to perform upon earth. He came as a substitute for Adam, to receive and bear, according to justice, the chastisement and condemnation of Adam and his posterity. In fact is was not possible for God to pardon otherwise, the transgressions of the human race, for if He had done so, He would Himself have violated his justice and introduced that injustice into the world which would have created other injustices; finally all human beings would have been contaminated and would have brought the greatest possible calamity into the world. This disobedience to established laws might have continued everywhere and ended by the annihilation of the entire universe. On the day when Adam disobeyed God, he was struck down by the condemnation announced; thus we acknowledge that God is truthful, faithful in all things whether in condemning or in blessing. The human race was condemned through Adam, but ransomed through Christ, our Saviour. "For as in Adam all die, so in Christ shall all be made alive" (1 Cor. 15: 22). The day of judgment of a thousand years allowed to Adam was not allowed to his descendants, but soon a judgment day of a thousand years will also be granted to the inhabitants of the earth that they may obtain eternal life through Jesus Christ.

THE SECOND DAY OF 1000 YEARS. THE DAY OF THE RE-ESTABLISHMENT OF ALL THINGS.

In reading this book we have been able to understand what a terrible condemnation rests on humanity. Satan continually followed up the seed of the woman which is one day to crush the serpent's head. We have been able to understand that this posterity will be completed at the end of this present age, and that then all those who are in the tomb will hear the voice of the Son of man and arise from the dead. Those who have done well will arise to life, glory and immortality; those are the members of the little flock. Those who have done evil, who have continued to be led by vanity, by him who has subjected them all will arise unto the resurrection of jugment (John 5 : 28, 29). We know that the judgment day is a day of favour and of grace. The human race will rise from the tomb at the second resurrection, but it will arise as imperfect as it descended. God will then grant it a day of judgment, during this favorable day the Lord will grant facilities to human beings to become regenerated, all help and blessing according to the spiritual and mental state of each one. All these favours will be granted during the thousand years judgment day. It will then be a marvellous day, which moreover has been sung of by the prophets. God however will grant eternal life only at the end of the trial. The Word says, in speaking of those who will take part in the resurrection, the first and glorious one, that the second death will have no power over them, immortality will be bestowed on them at their awakening to a literal resurrection. Human beings, on the contrary, will only receive eternal life at the closing of the thousand years. When they arise they will not really possess life, for death will remain a possibility during the thousand years, if they disobey, if they remain as obstinate sinners—Rev. 20 : 5.

This marvellous day of judgment is symbolized in the Scriptures by the great white throne (Rev. 20 : 11). The establishment of the Kingdom of Christ, as we have said, will overthrow all that existed beforehand. The dead will then be judged according to what is written in the books, the dead which arise must submit to the law of God, as we have already said. They must learn to love the Lord with all their heart, with all their soul and with all their mind and their neighbour as themselves (Matth. 22 : 37—39), this will be exacted. The discipline will certainly be hard, for those who have lived a selfish life, and had wicked habits, who have been unjust to their neighbours have engraved in themselves detestable dispositions and habits. For this reason they will certainly be terribly tried, and

will have to give up what Satan has engraved on their hearts. In fact the enemy has twisted and deformed the character of the whole human race, to such a degree that he tries to make believe that perfection can never be re-established. So there will be opprobrium for some. Daniel says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12 : 2). The prophet shows that all will not awake and that one class of people have gone to their second death. Another class will attain eternal life. Most human beings will have to bear shame and contempt as long as they are out of harmony with God and his laws, during Christ's reign of justice. We have taken note that the Kingdom of Christ will bring balm and consolation to each one. In that Kingdom death will be removed by degrees from the human race, it will be removed little by little, sin will be expelled from the human heart and done away with by the reign of the justice of Christ. It will also be the reign of the rod of iron (Rev. 2 : 27). For those who loved sin it will be a terrible reign, for injustice and lying will in no way be tolerated; all injustice and falsehood will immediately and severely be reprimanded and suppressed. The prophet says: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his beams" (Mal. 4 : 1, 2). Here we see two human classes in the Millennium; one rebellious and chastised with the rod of iron, the other obedient and obtaining blessing. We admit that those who tell lies, during this reign, should become mute; this fact will prove to all their neighbours that they are liars. The Word prophetically indicates this in the following terms: "Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous" (Ps. 31 : 18). As soon as the obstinate humiliate themselves and acknowledge their wickedness and repent, divine mercy will intervene, the grace of the heavenly Jerusalem, the bride of Christ and all the riches of love accumulated in the magnificent walls of salvation will be made manifest, then will those words become fulfilled: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35 : 5, 6). These cures will be manifest and glorious; he who likes to hear lying and who lies, will be smitten. The eyes of the blind will be opened also, even the eyes of those who have become blind during this

blessed reign and who were chastised because they looked with jealous eyes on their neighbour. The contrast between well-doers and evil-doers will be so striking that their progress will be visible to all and very rapid in well-disposed persons. Nevertheless according to the Scriptures the obstinate sinner who has made any progress in a hundred years will be exterminated. "The sinner being a hundred years old shall be scourged" (Isa. 65 : 20). "I will early destroy all the wicked of the land; that I may cut off all wicked doers, from the city of the Lord" (Ps. 101 : 8). The wonderful blessing will show itself powerfully. The marvellous day of a thousand years is also called the sabbath day, it is that wonderful day when the blessing will shine forth. It is written: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not; and they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord honourable; and shalt honour him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shall thy light break forth as the morning, and thine health shall spring forth speedily: And thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call and the Lord shall answer; thou shalt cry and He shall say: Here I am" (Is. 58 : 8—14). The blessing will be so manifest, as our text shows, that it will really descend upon the obedient, automatically as it were, as is written: „Before they call I will answer, and while they are yet speaking I will hear"—Isa. 65 : 24.

At the end of the day of judgment or day of Christ man will have to undergo the last trial of love, all who pass it with success will inherit eternal life.

We have been able to see that in the course of the reign of Christ on earth, all human beings will rise again, namely those who are to take part in the second resurrection. They will undergo discipline and it is for them to make rapid progress. It goes without saying that a great effort will be required, to do away with selfishness, wickedness, injustice, lying and all the defects of the human heart. The carrying out of this work is not an easy thing. It must not be thought that the Lord will content himself with approximate justice or truth, the thoughts, words and actions must agree with one another. Human beings must be led in all things by Christ. The disciplining

of those who have been taught and conducted by the last members of the body of Christ upon earth, from the present dispensation in the following on, without going into literal death, have nearly attained perfection when the second resurrection commences; these people are the army of Jehovah as we find in Ps. 110 : 3. The holy warriors will present themselves in the day of his power with their holy ornaments of warfare for the combat; this valiant army, **Elisha class,** will walk with the feet members of Christ, **the Elijah class,** and introduce the Kingdom of Justice, in making a covenant by the law. It is the New Covenant and those who keep it will have eternal life. We have shown that the introduction of this Kingdom which will extend to all the earth, is the cause of the great tribulation (2 Peter 3 : 7). At the end of the Millennium human beings will be subjected to a final trial. The Scriptures tell us that the adversary will be let loose out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle (Rev.20 : 7, 8). Human beings will be numerous as the sand of the sea at the end of Christ's reign. We can easily understand this because all those who are in the grave will have come back to life in that blessed reign. The blessing will then be complete, there will be no more condemnation and the earth will no longer be cursed because of man. Vegetation and all which the ground produces will fructify abundantly and the whole world will be a real garden of Eden.

We have mentioned that man will be subjected to a last trial, which will be a trial of confidence and love towards the Lord. Satan, set free, will once more try to tempt mankind. The same trial which was the cause of the fall in Eden will again agitate humanity, with the great difference that the adversary will no longer meet opposition from the first human couple, but will have to face all its re-established descendents, except those who have already disappeared for ever in eternal destruction on account of their revolt and want of submission to the law of God. "Why doth not the son bear the iniquity of the father ? when the son hath done that which is lawful and right and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth it shall die, the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him (Ezek. 18 : 19, 20). We see in these words the great change that has happened. It is no longer original sin due to atavism which must be expiated by the children. It is prophetically said : "You say : why doth not the son bear the iniquity

of the father ?" (Ezek. 18 : 19). "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes and do all which is lawful and right, he shall surely live, he shall not die. All the transgressions that he hath committed, they shall not be mentioned unto him ; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die ? saith the Lord God ; and not that he should return from his ways and live ? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all abominations that the wicked man doeth, shall he live ? All his righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed, and in his sin that he hath sinned in them shall he die" (Ezek. 18 : 21—24). Each one will suffer for his own sin in the Kingdom of Christ. But, as we have already said every facility will be granted for man to attain perfection.

THE ULTIMATE TRIAL IS LOVE WHICH IS THE SICKLE OF THE HARVEST OF THE REIGN OF CHRIST.

There will also be a great lesson to learn, a lesson of love and gratitude to the One who gives such blessing to humanity by means of his sacrificed and glorified Son. This lesson is shown to us in Matth. 25th from verse 31 to verse 46. As we have noticed before in all God's plans the Lord wishes that all mankind may have a share in their splendid fulfilment. It will be the same for those who will benefit by the re-establishment. They ought, it is true, to think for themselves, they ought to agree with the principles of justice, truth and divine wisdom, but they ought also out of gratitude and love to develop their hearts, interest themselves in the work of each other, by brotherly love. The transgressions regarding justice, are precisely marked out ; in the domain of love all is less precise. For instance we may be eventually wanting feeling, but we will not call this failure a direct sin. It is easy to see that there will be a great work to be accomplished in the domain of love and gratitude. If gratitude be only weak in the heart, and not manifested by ardent love our ingratitude must be brought to light. If for instance we commit an injust action and we are reproved by divine law, we shall be taught a salutary lesson. Thus the Lord will bestow blessing and benefits in the re-establishment of all things, of which God has spoken to all his holy prophets (Acts. 3 : 19—21). One class of people might benefit greatly by this marvellous grave and goodness of God, by simply conforming to the law of justice. In fact it profits by all these marvels of grace, justice and wisdom, but does not sufficiently take part in the work of love that the Lord per-

forms in the human heart, so such people have to learn to love. When resurrection begins on earth, human beings should rejoice and pray that their parents and friends be restored to them. They will receive them and as soon as their prayer is answered, they will come to their help, will welcome them, clothe them and bring consoling balm to them, so that they may be cured. In a word humanity will have a direct share in the grand work of love in the re-establishment. That is what the Lord says: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matth. 25: 40). All this will develop love and devotion to one's neighbour. We see however that in the Kingdom of justice, in the Kingdom of Christ, a certain class of people will not be apt in developing love for their neighbour. So indirectly it will be serious for them. The Lord will say: "I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink; I was naked and ye clothed me not; sick, and in prison and ye visited me not" (Matt. 25: 42, 43). This class of people have not helped in the Saviour's work of love, have not prayed when they ought to have done so, for those in prison, in the prison of death, nor for the naked, and have not received the instruction that this class of people ought to have brought them. They have let slip the chance of doing good to those who have come back to life; they have not with open arms received those returning from the enemy's country, from death, they have treated them as strangers, in a word they were not interested and did not rejoice in the work of the Lord; they thought of themselves first, they showed no gratitude to the Lord which would have made them interested in the glorious and magnificent work of God; nevertheless they might have taken part on earth in the glorious work of the re-establishment of all things.

We have said that the last trial will be a trial of love. Satan will come to tempt mankind, he will find a certain class of people who will have obeyed, through fear of the rod of iron, because they could not do otherwise. Nothing, however, escapes Christ who tries the reins and the heart; his spirit of grace and truth will have been shed in the hearts of all men in order to help them to walk in the straight way. When men have reached perfection in thought, word and act, some will notice that mistakes and failures which were severely scourged till then are again tolerated, the rod of iron not being used so often. It will be no longer the pure and simple idea of justice but feelings of love which will be predominant in the regenerated human heart which will have become truly just and holy. When some who are regenerated see that certain things, certain

failings, which are not exactly sins are not reprehended, they will become careless and will begin to disobey. These individuals have never taken really an interest in the re-establishment with joy and thankfulness in their hearts towards the Master and God; they have thought most of themselves, and for that reason have not developed divine love and gratitude in their hearts; that is also why during the temptation of Satan they cannot successfully pass through the last trial. The temptations failing and infringements of the law of love become more and more numerons with them. It is said: "They go out into the four quarters of the earth and compassed the camp of the saints about, and the beloved city" (Rev. 20: 9). This manifestation will take place in the Kingdom of God. It will be the third and last harvest. The Lord will put away all those whose hearts are not really attached to him and to justice, who do not entirely live justly (righteously) and do not wish to do all for charity, that charity which abideth (1 Cor. 13: 13). Temptation will then be great and the harvest will be final. Then the goats will be separated from the sheep. The latter will enter the eternal Kingdom of our Lord Jesus, into the blessed Kingdom of everlasting righteousness, of everlasting wisdom and love where they will be guarded by divine power.

The goats symbolize those who have allowed themselves to be tempted (Matth. 25: 46). They will undergo eternal punishment or eternal destroying (cutting off) symbolized by the lake of fire. All those whose names have not been found written in the book of life, whose behaviour did not agree with the divine model, with the given requirements, will be thrown into the lake of fire burning with brimstone; they will suffer the second death of complete annihilation. The devil, having thus tempted the nations, will also be thrown into the lake of burning fire and brimstone, where the beast is (namely the organizations of churches, associated with the state) and the false prophets (false teachings); they will be tormented day and night for ever and ever (Rev. 20: 10). We have spoken of the last judgment saying that it will be closed by a harvest and by the complete destruction of evil, of disobedience, in a word of sin. Then, the first death having no longer any need to exist (as all will have risen and freed themselves gradually from that death by the ministry of Christ) will also be thrown into the lake of fire; from this time the second death only subsists for wilful sinners (Rev. 20: 11—15). Thus will close the great drama of the creation of man here on earth, when the Lord will destroy the last enemy, death. Then Jesus will remit to his Father the re-establishment of all things in harmony with God,

after having served for a thousand years as Mediator between God and Man (1 Tim. 2 : 6). Then he shall have delivered up the Kingdom to God, having subdued all things unto him, that God may be all in all (1 Cor. 15 : 24—28). We see therefore that in the whole universe all will be in harmony with God. Death even will no longer exist, neither the realm of the dead, and there will be no more weeping, no mourning, no suffering, either in heaven, in earth or elsewhere. The false prophet, false teaching, will be figuratively tormented as having served as an eternal witness to false teaching. The beast and the devil will be everlasting witnesses of the abominations which they have committed as there will no longer be weeping nor sorrow in any part of the world. The sentence pronounced against the enemy is then figurative, his memory will be held in horror for ever.

The Word says in speaking of the devil: "All they that know thee among the people, shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more" (Ezek. 28 : 19). The enemy will then be destroyed, the magnificent Kingdom of Christ will through death have destroyed him who had the power of death, that is the devil—Heb. 2 : 14.

THE KINGDOM OF CHRIST REMITTED TO THE FATHER.

"After this, I looked and behold, a door was opened in heaven; and the first voice which I heard as it were of a trumpet, talking with me, which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and behold a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper or a sardonyx stone; and there was a rainbow round about the throne, in sight like unto an emerald" (Rev. 4 : 1—3). Here we have a description of the throne of God. What delight to have a glimpse of this marvellous glorious heaven, and to really understand by the eyes of faith the splendour of such a vision. The description given of heaven in the Scriptures only gives us a faint idea of it, for our human intelligence is very limited. The consecrated can however grasp all its beauty, because they see with the eyes of faith, for the spirit searcheth all things, yea, the deep things of God (1 Cor. 2 : 10). In these verses (Rev. 4 : 1—3), we find a description of the central and governing part of the universe, from whence will come the heavenly Jerusalem, the beloved city, the Christ, who will act during the thousand years as a Mediator between God and man (1 Tim. 2 : 5). At the end of the thousand years, Christ will remit the Kingdom to God and the Son himself will submit to the One who sub-

mitted all things to him, so that God may be all in all (1 Cor. 15 : 28). "And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps burning before the throne, which are the seven spirits of God" (Rev. 4 : 4—5). We see a new testimony to the plans of God. These 24 prophecies (or elders) show how varied is the wisdom of God. The description in our text "He that sat was to look upon like a jasper and a sardonyx stone" gives us an idea of the brilliancy of the Father of light, in whom there is no shadow of turning. From Him flows the source of truth, grace and love. The sardonyx stone represents the love of God who holds each one in remembrance. They are marvellous symbols which show us that finally God will be found in the heart of every human being, in perfect unity of feeling and spirit. The Son reflects the glory of the Father, the bride of the Lamb will also be the glory of Christ, and man will be the glory of the whole Christ. Is it not glorious to see such perfect harmony ? The Father sees his glorious image in his Son's heart, the Son faithfully reflects the glorious features of the Father, his disposition all of love, wisdom, power and justice. The Son is then really the glory of the Father. On the other hand the glorious Jerusalem which descends from heaven like a precious jasper stone, is that not also a reflection of the image of the Father, of Him who sits upon a throne like unto a stone of jasper ? What joy and happiness to find the likeness of the Father in all his intelligent creatures. The throne is surrounded with a rainbow showing the decomposition of the white light in the most varying elementary colours, which admirably symbolizes the marvellous character of the heavenly Father in all his attributes and qualities which are reproduced in the hearts of his children, for all are glorious; the Son and his bride, the angels, the authorities and powers which are in heaven, all wonderfully reproduce the divine character. All this plan was admirably made by the Father, and will be faithfully executed by Christ. The twenty four elders have not failed in the programme announced by them, they are clothed in white raiment which symbolizes the purity of truth, justice and divine wisdom contained in the prophecies. These divine attributes are admirably symbolized by the crown of gold.

How faithful the divine Word is ! What joy there will be in heaven and earth when all creatures recognise the infinite and varied wisdom of God. These twenty four elders are really the twenty four witnesses that God has placed in his Word

to make those who groaned under the power of sin and slavery to the adversary, understand that the plans of God conceived before the foundation of the world were faithfully executed. Even the anger of the nations contributes to the glory of God. From the throne proceeded lightning, voices and thunder, which fact shows us that all works together for good because the omnipotence and omniscience of the Creator have provided for everything. God has shown by the four and twenty prophecies of the divine Word, that the establishment of the Kingdom of justice, of the Kingdom of Christ on earth, will take place in an unforeseen and unexpected manner. The contest between nations instigated by Satan, were powerless to prevent this establishment, and could not prevail against the plans of God. These plans were executed by means of weak and ill appreciated instruments as we read in the Scriptures; the latter also show in a prophetic manner the execution of the plans and the complete victory of Jehovah whose will triumphs even unknown to all those who oppose it, and in spite of their power and wisdom: "Gird thy sword upon thy thigh [the divine Word]. O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things" (Ps. 45 : 3, 4). In this way it is certain that all those opposing God will be disconcerted, as they would never admit that by truth, gentleness and justice the world might be delivered from its desperate position and from the hands of its enemy Satan. The plans and thoughts of the Lord are really far above the thoughts of the most intelligent people in this world. This truth, gentleness and justice appeared to be so insignificant, poor and inoffensive to Pilate that he said to Jesus: "What is truth?" In spite of all things truth will vanquish error, gentleness will drive away all the cruelty and coarseness of sin. The justice of Christ has also made the necessary provision for the re-establishment of all things by the blood of the cross, in spite of the voices and thunder of rebellious humanity. The lightnings of truth have somewhat illumined the dark sky during the age of gloom and ignorance, and the light of divine grace will from time to time light up the valley of the shadow of death, but at the end of the Millennium the sun of the justice and love of the divine Jehovah will in all its splendour light up God's creatures, and nothing will again trouble those souls which have been consoled and re-established to live eternally in harmony with God the Father of our Lord Jesus Christ. The seven burning lamps will indeed have performed wonderful work; they are the real children of God who have received the spirit of holiness during the evangelical

age, they are the seven bright periods of the day of propitiation. These bright lamps, these candlesticks have wonderfully lighted up the night of the evangelical age; and they will be for all eternity before the throne of God, they will bear witness to the grandeur and love of the eternal Father who lives for ever and ever, as also to the work accomplished through them during their ministry; they will be, as we say, witnesses to the glory and grace and divine love through eternity.

"And before the throne there was a sea of glass like unto crystal; and in the midst of the throne and round about the throne, were four living beings full of eyes before and behind. And the first living being was like a lion, the second living being like a calf, and the third living being had the face as a man, and the fourth living being was like a flying eagle. And the four living beings had each of them six wings about him; and they were full of eyes within and they rest not day or night, saying, Holy, holy, holy, Lord God Almighty which was and is and is to come" (Rev. 4 : 6—8). How rejoiced we are to see that before the Lord, all exists already, and he names the things to come as if they were already here; it is evident, that nothing can avert his plans. His wisdom, justice and love provides for all, so that his will may be done; all those who benefit by the light, acknowledge that will to be good, gentle and perfect. The sea of glass, like unto crystal, is purified and peaceful humanity, no longer a sea ruffled by passion and sin. The heart of these human beings will indeed be as transparent as crystal, the marvellous training received by humanity in the Kingdom of Christ will have removed all carnal agitation and trouble from their hearts. Perfected humanity will then be placed in God's hands for ever, and he will see the image of his well beloved Son reflected in the hearts of all men re-established in perfection. The sea of glass like unto a crystal, perfectly transparent and limpid, is a beautiful type of humanity re-established and perfected. Our Father in heaven is himself compared to a wonderful and splendid stone of jasper. The new Jerusalem is also compared to a very precions stone of jasper which enhances the wonderful brightness of the divine light, of truth of all the celestial graces and of perfect love. We shall then contemplate the glorious work performed by the Kingdom of Christ. In this sea of glass like unto a crystal is the language of love of the Son, which resounds and rises harmoniously from the midst of that sea of glass. The crystal is certainly not equal to the precious stone of jasper, but it resembles it a little, from the fact that the sea of glass like a crystal reflects also love, justice, wisdom and power which God will give to humanity. They will possess the wonderful divine

attributes which naturally will not be unlimited in power and splendour like those of the Father, but they will certainly be of perfect beauty; they will resemble those of the heavenly Father; all human beings will possess them, when the Son remits the Kingdom into the hands of Him who is God. According to our text, these four living beings are filled with eyes before and behind. We have already seen what these four living beings symbolize; one like unto a lion, represents justice, the second like unto a calf, represents power; the third with the face of a man, represents love; and the fourth like unto a flying eagle, represents wisdom.

These four living beings had six wings, a number of man; this makes us understand, that all these qualities as we have just said, will then belong to re-established human creatures; for that reason continual praise will be given to the Father from everlasting to everlasting. If men still need the sun there will always be a place on earth lighted by the beautiful sun, and the day which thus manifests itself, will give men the opportunity of sanctifying and glorifying the glorious name of Jehovah. So there will be thanksgiving and continual activity on the terrestrial globe. Certain versions of the Bible have a note saying that the word "holy" is mentioned eight times, while others say that in the original it is repeated three times. Some commentators on the Bible wish to see a symbol in this figure. They think it might symbolize circumcision which took place on the eighth day after birth; it would then be the grand type of a solemn convocation of all humanity to inaugurate the eighth millenary and grand day of the creation of man finally achieved. There were first the six days of darkness or the 6000 years of the permission of evil, then the seventh millenary day of the re-establishment of all things or the Kingdom of Christ, and lastly the eighth millenary day which will be inaugurated by the remitting of the Kingdom to the Father.

What unspeakable glory it will be when all the world shall be re-established in perfection, when the four attributes of God shall be fully developed in the human family from the least to the greatest! It is true these attributes will not be developed in the human hearts in so great measure as they are in the Father, but the heart of every intelligent creature both in heaven and upon the earth will be blessed in a marvellous manner.

The twenty four prophecies symbolized by the 24 elders, will worship God through the fact that honour, power and glory will have been manifested by the fore-knowledge of the great God Jehovah. The Scriptures say: "Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created"—Rev. 4: 11.

Every intelligent and thoughtful reader will be able to understand without help that such treasures of grace and wisdom and consolation obtained through reading this book must not be reserved for himself alone, but on the contrary he is responsible for making them known. Each one must think of the servant who buried his talent (the knowledge of these things) and who heard himself called by his Master a wicked and slothful servant cast into outer darkness—Matt. 25 : 25—30.

We like to believe that each reader who by this glimpse of heavenly light has symbolically seen the face of the Lord may feel through love and gratitude the wish to make known this consolation by scattering this volume with indefatigable zeal in order that it may become a blessing to others. This tender, loving and kind God who is without weakness as regards justice, straightforwardness and wisdom will demand from each one an account of his works.

E N D.

(See what follows in the exposition of "the Reign of Justice" and the volume "the Message to Humanity".)

INDEX TO SCRIPTURE CITATIONS.

Genesis
1:26 66
1:27 243
1:28 251
2:17 ..... 156, 252
3:5 156
3:15 ..... 23, 95
17:8 ..... 44, 157
22:17 57
22:17,18 44
22:18 . 15, 157, 250
30:1 59
49:17 57

Exodus
5:1—19 191
3:2—6 242
21:24, 25 176
33:20 23

Leviticus
16 85
16:11—33 16
21:12 ..... 92, 167

Numbers
3 58

Judges
7:1—8 200
7:1—14 219
7:19—23 122

1 Samuel
16:7 189

2 Samuel
22:3 167

1 Kings
19:18 148
21 121

Job
33:16 23
38:17 23

Psalms
2:1—3 212
2:10—12 221
4:9 118
8:5,6 32
8:7—9 251
15:1—5 53
19:2——4 178
22:1 16
22:18 16
23:6 59
25:14 ..... 19, 28
31:18 255
45:3,4 263
45:10 147
45:13 66
50:2 ..... 55, 249
50:16 74
50:16,20 74

50:21 161
51:20 55
87:4 242
89:15 26
91:1 97
91:10 ..... 88, 97
100:4 58
101:8 256
110:1,2 61
110:3 .... 246, 257
116:15 . 57, 86, 227
133 28
133:1—3 271
149 222
149:7—9 38

Proverbs

4:18 134
5:22 94
25:2 ..... 18, 178
31:10—28 67
31:26, 28 64

Ecclesiastes

3:11 244
3:19 157
9:5 157

Song

4:1 88
4:7 20

Isaiah

2:3 ..... 55, 246
11:4 221
11:6 249
11:9 248
14:4—7 ...128, 240
25:6 ..... 201, 242
26:1 55
26:1,2 66
28:12, 16 113
28:17 212
28:17, 18 220
29:11.. 23
33:14 112
35 247
35:5,6 255
35:8—10 64
42:1—7 214
43:25 60
50:11 .... 159, 160
52:7 ..... 21, 32
54 56
54:1 ..70, 139, 247
54:1—4 62
58:8—14 256
61:1 ..... 5, 25
61:1,2 204
61:1—3 21
62:2 51
65:17—25 249
65:20 256
65:24 .....60, 256
66:1 246
66:8 56
66:13 59

Jeremiah

3:16 247
7:31, 32 155
8:14 207
19:5,6 228
25:27—35 231
31:31, 33 246
31:34 .....26, 248

Ezekiel

13:9—12 182
16:44, 45 183
16:53 22
16:53, 54 157
18:19, 20 257
18:19, 21—24 . 258
28:1—10 103
28:3 109
37:4—6 157
37:12, 21 157

Daniel

2:44 ..17, 34, 231, 237, 246
2:44, 45 ... 46, 140
3:27 88
7:7—20 100
7:25 146
7:27 27
11:31 ..... 23, 108
11:34 163
12: 169
12:2 255
12:4 186
12:11 108

Joel

2:2 3
2:28 ..44, 175, 249

Micah

4:4 249

Habakkuk

2:2 29

Haggai

2:7 .....65, 240

Zechariah

2:8 137
3:9 26

Malachi

3:1 18
3:5 205
3:12 59
4:1,2 253
4:2 172
4:4 46

Matthew

3:11 71
3:12 ..... 72, 198
3:17 25
4:1 29
4:6 100
4:8, 9 95
5:3—10 59
5:5 ..... 7, 247
5:9 249
5:12 61
5:14 35
6:10 270
6:20 ..... 57, 190
6:25—34 44
6:33 53
10:5 199
10:30 .....93, 176
10:32 245
10:38 82
13: 198
13:16 19
13:24—42 33
13:24—30, 36—43. 196
13:30 ..... 33, 193
13:30, 39—42 . 193
13:39 187
13:41 33
13:43 .50, 177, 250
13:46 57
16:18 75
16:24 82
18:19 218
19:21 115
19:28 56
21:7 58
22:14 ... 7, 20, 44
22:37—39..... 254
23:13 145
24:2 71
24:15 23, 29, 108, 182
24:21 46, 118, 206, 211, 226
24:23—26 119
24:23, 24, 28 . 195
24:23—28 215
24:24 180
24:28 119
25:1—11 ...20, 168
25:1—13 46
25:8 190
25:21 271
25:25—30 266
25:30 193
25:31—46 258
25:40, 42, 43 . 259
25:46 260
27:46 16
28:18 25
28:19 116
28:20 .....20, 68

Luke

6:27, 28 74
10:20 179
12:31 117
12:32 127
12:47 244
14:16—24 214
14:33 .19, 40, 41, 82

John

1:3 27
1:14 202
1:29 .. 25, 198, 253
4:14 247
4:21—23 246
4:32—34 50
4:34 175
4:35—38 199
5:22 56
5:28 22
5:28, 29 254
5:44 4
6:60 215
6:67 81
7:38 58
8:44 ..... 31, 95
10:4 200
10:17 52
10:18 46
14:2 47
14:6 17
14:9 22
14:31 180
15:2 ..... 50, 115
15:5—7 61
16:13 .4, 16, 68, 90, 167
16:14 18
17:3 59
17:17 .... 187, 189
17:21 ..... 60, 200
17:23 177
17:24 55

19:24 16
20:28 62
21:23 84

Acts

2:30 142
2:41 71
3:19 127
3:19—21 .8, 17, 38, 56, 88, 170, 258
4:2 21
7:38 ..... 24, 242
9:15 68
20:34—38 75

Romans

1:17 ..... 139, 148
5:5 ....65, 113, 197
5:12 252
5:16 253
6:3 ..19, 42, 43, 188
6:5 .... 42, 73, 119
6:7 122
6:23 159
8:9 114
8:13 ... 43, 48, 177
8:16 92
8:17 27, 44, 62, 241
8:18 ..... 57, 75
8:19 270
8:19—22 . 200, 224
8:20, 21 253
8:28 ...20, 86, 198
8:29 ..... 48, 190
8:36 179
12:1 .7, 28, 40, 41, 73, 81, 179, 197
12:3 101

1 Corinthians

1:12, 18 68
1:18, 24 .... 64, 89
1:27 5
1:27—29. 48
1:30 ..... 21, 64.
2:2 89
2:9, 10 50
2:10 ..... 19, 261
3:10 ..... 57, 75
3:10—15 47
3:11 57
3:12 182
3:15 46
3:16 41
4:8—10 80
4:12 .. ... 74, 81
4:16 74
4:18—21 81
5:5 .....43, 120
5:5, 18 75
11:1 81
11:30 79
12:13 .....80, 174
12:18 201
12:26 .....5, 218
13 85
13:2 190
13:12 251
13:13 260
14:19 99
15:22 253
15:24—26 22
15:24—28 261
15:28 262
15:49 227
15:52 .....22, 227

2 Corinthians

1:5 75
5:18 201
8:9 .....62, 190
11:2 52
11:13—15 77
11:24—27 75
11:24—28 86
11:28 68
12:2 239
13:5 191

Galatians

1:15 68
3:16, 26—29 .. 44
3:16, 27, 29 .. 58
3:26, 27 35
4:27 139
4:28 58
5:19—21 101

Ephesians

1:22, 23 21
2:3 . 88, 163, 175, 240
2:10 227
2:20 57
3:9 23
3:9, 10 178
3:9—11 28
4:3, 12, 13.... 218
5:27 ...20, 53, 241
5:27, 31, 32 .. 56
6:12, 13 240
6:17 21

Philippians

2:7 253
2:7—11 203
2:9 ..... 27, 63
2:17, 18 87
3:2 127
3:18 97
4:7 226

Colossians

1:12 201
1:12, 13 .... 50, 215
1:13 199
1:13, 14 92
1:14 192
1:16 24
1:20 ..... 34, 177
1:23 73
1:26 ..... 18, 21
1:27 67
2:3 26
2:9 ..... 17, 34
2:20—23 124
3:3 .... 84, 119, 195
4:16 39

1 Thess.

4:7, 8 197
4:16—18 245
4:17 ..5, 21, 34, 227
4:17, 18 185

2 Thess.

2:7 41
2:7—9 78

1 Tim.

2:5 ...58, 245, 261
2:6 261
3:15 23
4:1—3 124
6:16 245

2 Tim.

1:15 .. 81, 144, 172
3:4—7 77
3:12 163
4:7, 8 69

Hebrews

2:14 .....26, 261
4:12 .....21, 96
4:12, 13 38
5:7—9 ..... 7, 59
9:11—13 35
9:13—15 27
9:14 177
10:1 24
11:13 .....50, 179
12:14 197
12:23 .....50, 179
12:24 148
13:2 118

James

1:2 176
1:17 ..... 55, 245
1:18 ..... 41, 175
3:6 159
4:1—4 76
4:4 .... 52, 56, 114

1 Peter

1:2 .....18, 186
1:10 23
1:10, 11 51
1:12 178
2:5 73
3:12 .....20, 93
4:8 217
4:12 45
4:12, 13 .. 155, 156
5:2 77
5:2,4 198

2 Peter

1:4 ..... 6, 35, 242
1:10 20
1:19 ..... 127, 192
2:2, 11—22 ... 76
2:13—17 112
3:7 257
3:8 252
3:9 199
3:9, 15 171
3:11 200

1 John

2:1 68
2:18 166
2:18, 19 180
3:16 199
3:18 178
3:18, 19 85
3:22 60
4:1 .....73, 90
4:7, 20 85
4:9 21
5:4 203
5:16 217

2 John

7 89
8 47

3 John

10 89

Jude

6 156
8—19 112

11—13 112
12, 13 123

Revelation

1:1 ...4, 18, 23, 214
1:4 18
1:5, 16 19
1:7, 8 22
1:12—15 32
1:13 20
1:14, 15 245
1:15 224
1:18 21
2:2, 3 ..... 76, 77
2:4 81
2:7 68
2:7, 11, 17, 29.. 5
2:9 ..87, 88, 89, 90
2:9, 13, 24 155
2:10 ..... 86, 91
2:13 .96, 101, 106, 108, 110, 121
2:14 ..... 111, 121
2:16 112
2:17 113
2:19 117,118
2:20 ...42, 120, 123
2:20, 22, 24 121,125
2:21 123
2:23, 24 126
2:26, 27 127
2:27 255
2:29 128
3:1 .....131, 132
3:1, 2.....132
3:2, 3 133
3:4 .....143, 144
3:5, 6 137
3:6, 13, 22 ... 5
3:7, 8 .....140, 142
3:9 162
3:10 .....65, 163
3:11 167
3:12 .....51, 147
3:14 178
3:15—18 187
3:16 .....36, 191
3:17 188
3:18 ..... 33, 169
3:19 193
3:20—22 200
3:21 .....47, 61
4:1—3 261
4:5 262
4:6—8 264
4:11 265
5:2 24
5:3 23
5:7 26
5:8 51
5:9, 10 145
5:12, 13 ....51, 52
6:1, 2..... 90
6:1, 3, 5, 7, 9, 12 29
6:2 97
6:3, 4 98
6:5 108
6:7, 8.....121,122
6:9 43
6:9, 10, 11.... 148
6:12—14 149
6:15 150
7:1 154
7:1—3 69
7:2 58
7:3—8 .... 57, 166
7:9 ..... 43, 47
7:10—12 238
7:12—15 45
7:13, 14 46
7:17 .....233, 239
8:1—4 217
8:3, 4..... 228
8:6,7 151
8:7, 8, 10, 12 . 38
8:10, 11 152
8:12, 13 153
8:13 154
9 161
9:1—3 155
9:1, 12, 13 ... 38
9:3—5 158
9:5—11 159
9:9—11 160
9:12, 13, 17—21 160
9:14 ..... 70, 154
10:1—6 214
10:3 38
10:7 .17, 20, 38, 215
10:7—11 216
11:1, 2..... 216
11:2—4 144
11:5 141
11:5—11 145
11:10, 11 146
11:12, 13 147
11:13 148
11:14 38
11:15—19 230
12:1, 2..... 97
12:1, 11..... 91
12:1,13—17 ... 71
12:3 ..39, 100, 183
12:3, 4..... 100
12:4, 5 101
12:5 ..102, 110, 181
12:6, ..134, 144, 181
12:6 13—17 .. 103
12:7 106
12:7—9 110
12:7—10 ..106, 144
12:9 106
12:9, 10 107
12:12 108
12:17 105
13 ..... 40, 100
13:1, 2 109
13:3, 4, 6—11.. 162
13:3 .....110, 162
13:8—13 164
13:15—18 165
14:1—3 51
14:4, 5 53
14:6—8 225
14:10, 11 226
14:13 227
14:14—16 .193, 196
14:17—20 228
15:1 38
15:1—4 204
15:2 .....204, 226
15:2, 3 179
15:5—8 204
16:1 .....38, 203
16:1, 2..... 205
16:2 ..... 70, 154
16:3—7 206
16:8—11 207
16:12—14 208
16:15 210
16:16—21 211
17:1, 2..... 180
17:1, 5..... 77
17:3 23
17:3—5 181
17:5—7 182
17:7 183
17:9—11 183
17:12—14 184
17:15—18 184
17:16, 17 185
17:18 185
18:1,3 195
18:4 .46, 151, 161, 177, 194
18:5—8 232
18:9—13 233
18:14—19 234
18:18 152
18:20—23 235
18:23 236
19:1—3 239
19:5—8 239
19:11—16 220
19:17 221
19:17, 18 222
19:19—21 223
20:1, 2 223
20:2 17
20:3 240
20:4 ..... 43, 241
20:5, 11 254
20:6 ..33, 102, 242
20:7, 8..... 257
20:9—15 260
20:11—13 243
20:14 22
21:1—4 244
21:4 ..... 24, 61
21:5—7 246
21:5—8 175
21:9, 10, 16, 17 54
21:11 55
21:11, 25—27 . 250
21:14 56
21:22 246
21:22—24 249
22:1—5 247
22:7 190
22:7, 8 191
22:10, 11 191
22:11 200
22:12—14 191
22:14, 15 192
22:16—21 192

FINAL THOUGHTS.

The wonderful compassion that the Lord has granted through his Son to the human race, and especially to the family of faith those who can appreciate the length, breadth, heighth and depth of the love of God revealed to us in Jesus Christ, induces us to join in the loving work of the Lord.

Dear readers who have been shown the light of divine love, you will also earnestly pray for the manifestation of the sons of God in favour of the whole groaning creation travailing in pain—Rom. 8 : 19.

A deep sigh emanates from our hearts ; it is the soul which cries ardently to God "Thy kingdom come, thy will be done on earth as it is in heaven" (Matth. 6 : 10). How consoling and refreshing is this thought to our whole being, as we think that God will now lift away the condemnation resting on humanity. Another thought thrills us, for we can partake of the charitable and glorious work of God, who invites us to share in his work, by consecrating ourselves entirely and fully to his service. We then pray our heavenly Father without ceasing by means of the holy spirit which he gives us so graciously that his divine power may act everywhere, so that the seductive and lying spirit which enslaves humanity may be done away with and humanity be delivered.

PRAYER IS THE WEAPON GIVEN BY THE LORD TO HIS OWN THAT THEY MAY BECOME CONQUERORS.

Ourprogramme is that which the Lord points out in his Word ; we must follow our Saviour, the Lamb of God, as faithful sheep of the great Shepherd of all souls. Our dear Saviour himself, taught his disciples to pray, he made them understand the efficaciousness of prayer, which is really the best weapon to free one's self from the bonds of Satan, the flesh and the world, in order to be really free with the liberty of the children of God. We can then joyfully, as disciples of Christ intercede and pray with all our heart, that the reign of darkness disappears. We shall thus share in the work of the Lord and his well-beloved Church, in proclaiming the good news by distributing the present volume as also the "Journal pour Tous" (Paper for all), a powerful instrument for working in the heart. We can also distribute papers gratuitously which will help us to discover the people of God still in Babylon, to adjure them to come out, in a word, we shall in every way share in the work

of our dear Lord. Each one can communicate with us to collaborate in this grand work which, in a short time, will spread all over the earth, because it is the work of the Lord. All is accomplished by the help of prayer, by deep humiliation and approaching the throne of grace with confidence and faith. We can thus convey faithfully to others what the Lord in his great goodness has given to us of these marvellous things.

These final proposals are urgent for it is thus that we shall be able to realize the unity of the body of Christ, which is the only means of obtaining the blessing. It is written: "Behold, how good and pleasant a thing it is for brethren to dwell together in unity . . . It is as the dew of Hermon, and as the dew that descended upon the mountain of Zion, for there the Lord commanded the blessing, even life for evermore"—Ps. 133 : 1—3.

Dear friends, share in the work of the Lord to make known all these wonderful things, so that the blessing may accompany you, and that the Lord may say to you some day: "Well done thou good and faithful servant, enter thou into the joy of thy Lord"—Matth. 25 : 21.

The Angel of Jehova and Messenger of the Kingdom of God.

A monthly paper . . . . . a year sh. 4/—
America $ 1/—

Paper for All.

Sermon . . . . . a year sh. 1/6
America cts. —/35

The Reign of Justice and Truth.

A weekly paper (in preparation) . . . a year sh. 4/—
America $ 1/—

THE DIVINE REVELATION

Biblical Comments

Every Christian should know that:

Christ will choose a little flock, a Church during the Gospel age.

Christ makes known that the Gospel age ends, that His Church will be soon perfected and glorified.

Christ will soon destroy the reign of Satan as also the present, civil and religious conditions which constitute the present wicked world, Babylon the great.

The exalted Christ, Jesus and His Church, will before long introduce the Kingdom of God upon the earth.

These topics are shown in the volume:

The Divine Revelation.

THE ESTABLISHMENT OF THE REIGN OF JUSTICE

What must be done to have the everlasting life.

The infallible remedies which will bring the complete healing of humanity.

The Message to Humanity
THE NEW EARTH

Biblical Comments

Young and old men should know:

That the establishment of that glorious Reign will be do by the manifestation of the Sons of God;

What is the Army of the Lord; (see Page 14),

All these publications can be supplied on application to:

Angel of Jehovah, Bible and Tract Society

~~7 Tour Maitresse, Geneva.~~

Old address

	Price s	d
The Divine Revelation. The Seven Spirits of God. Volume I illustrated.....	2	6
The Message to Humanity. Volume II in preparation.....	2	6
The Establishment of the Reign of Justice	1	—
Paper for All (sermon).....	1	6
America cts.	—	35
The Angel of Jehovah (a monthly paper)...	4	—
French and German, America $	1	—
The Reign of Justice and Truth.....	4	—
America $	1	—
a weekly paper (in preparation).....	—	—

Editor: F. L. A. FREYTAG.

Notice.

The glorious hopes which have been aroused in the readers of this book, are true consolations.. Write to us that you may be fully enlightened and entirely convinced of the certain fulfilment of this unhoped for part of God's plan, which is shortly to be realized.

Happiness, health and eternal life on the restored earth granted to all mankind, is what we may expect to be realized before long.

Each reader may thus become a coworker with us, a defender of true liberty, having as banner brotherly love and the respect of one's neighbour under the loving leadership of JeLovah and of Jesus-Christ.

All these marvellous hopes and promises are carefully examined in our publications "The Establishment of the reign of justice" and "The Message to Humanity", The New Earth given in The Book of Remembrance.

Kindly send us your address. In so doing you may have the blessed opportunity of contributing to this grand work of love.

All orders and inquiries to be addressed to:

Angel of Jehovah, Bible and Tract Society
7 Tour Maîtresse, Geneva, Switzerland.

Consolation
Hopes
Divine Assurance

The Prince of Peace

Jesus Christ

It is the glory of God to conceal a thing, but the honour of kings is to search out a matter. Proverbs 25:2

The whole Earth will become a Paradise